

31

# CIVIL MAGISTRACY BY DIVINE AUTHORITY,

Asserted, and laid forth

In a SERMON, Preached at the Assises holden at  
Wanckester, for the County of South-Hampton, on  
Thursday the 4<sup>th</sup> day of March, 1651.

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Afterward, the same Subject much enlarged, and in some particulars  
more cleared, and applied, on the like occasion, at Tanton in  
Somerset, on Sunday in the Assize week, Aug. 22. 1652.

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By WILLIAM SCLATER, Doctor in Divinity,  
Preacher of the Word of God in Broadstreet, London.

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R O M. 13. 1. Let every soul be subject unto the Higher Powers; for there is no  
power but of God: the Powers that be are ordained of God.

Non sine grati consilio Apostolus [abstractiv3] locutione uti voluit, ut ostendet. Subditos non debere ad Personas Imperantium respicere; sed ad ipsorum Officium, & ad Potestatem, quæ divinitus sumi intrant: Quos enim Apostolus hoc loco vocat *Sacerdotes Christi* appellat *Guardians*; *Luc. 22. nov. 24.* *Job. Gerard. Los. Com. Tom. 6. cap. 1. S. 4.*

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L O N D O N,

Printed by T. M. for George Triangle at Tanton: and are to be  
sold at London by William Keybald, at the Unicorn  
in Paul's Church-yard. 1653.

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# THE MAGISTER

## DRAMA IN ONE ACT

BY  
WILLIAM W. DAWSON  
ILLUSTRATED BY  
JOHN R. COOPER

THE DRASTIC DRAMA OF THE  
MAGISTER, THE MIRACLE OF  
THE MIRACLE, THE MIRACLE OF  
THE MIRACLE, THE MIRACLE OF

THE MIRACLE, THE MIRACLE, THE MIRACLE,

To the Worshipfull  
**JOHN TROTT,**  
 Of LIVERSTOKE Esquire;

High Sheriff of the County of  
 Southampton, (A most accomplished

Gentleman); A full Paradise is our  
 Country, and this **of Blessings**; you (which are)  
 among the best. Oftentimes you have been set  
 up, and, unto you, Sir, I bid you well. (This) and  
 your Menses (united) with the  
 Reputation and Honour of your  
 Country, by the guidance of the  
 Supreme Providence, advanced  
 you to that present Station,

wherein, as sumernew Beneficent  
 Star risen in that Hemisphere,  
 you shone with so amiable Luster, as it powerfully at-  
 tracts the Cordial Regards and Love of all Eminent  
 and Good men. Now was it no meane Happiness to my  
 selfe, that (whilst I studiously served you) I found  
 so fit an occasion, wherein to declare my Zeal for Ma-  
 gistracy, a thing so acceptable to God, and so benefi-  
 cial to men. It pleased Heaven so far to favour my

## The Epistle Dedicatory.

Endeavours this way, that my Discourse gainning upon that Honourable Assembly, before whom it was uttered, was by Authority requested (whereas it might have been enjoyed) to the Press: And being thus become more publick and spreading, to whose name could I more justly inscribe it, then to yours: whose Munificence may challenge it as a Testimony of my Gratitude, and whose Superlative Endowments, both of Nature and Grace (set off by so exquisite Education) win it Esteem and Acceptation abroad; Surely, under such a Patronage, it cannot but be safe, and speed the better in other bands and hearts:

### Scallopine (A most delicious

Two principall things there are, which render you (above others) not Commendable only, but Exemplary; the one is, that you are <sup>indeed</sup> (for Gods pure Glory sake) a <sup>2</sup> Lover of God; and the other, that you are (for pure Goodness sake) <sup>indeed</sup> a Lover of <sup>b</sup> Good men, and chiefly, of Able and Godly Minister's, the Men of God: Both these conjoined, denominate you, without either Affectation or Ostentation, an Israelite <sup>4</sup> indeed. Your other Virtues of Temperance, Sobriety, Manfucture, Affability, Hospitality, Sweetnesse of Disposition, Candor, Liberality, Prudence, &c. all which so interwelled as they are within each other, and within you, and so indissolubly, as it were, concatenated together, they are as the Gold of <sup>c</sup> Havilah, Good; but your Piety is as the Gold of <sup>d</sup> Ophir, eximious, and <sup>e</sup> Very Good: And were I a Chrysostome, and flowed with all his golden Oratory, wherein Elegancy, or

1 Joh.4.19

b Tit. 1.8.

2 Tim. 3.17.

2 King.4.7.

<sup>d</sup> Joh. 1.47.

e Gen. 2. 12.

f Psal. 45. 9.

3 See Pro. 8.19

## The Epistle Dedicatory.

sophomly to embellish your due praises, I could not more graphically expresse you, than under that your so genuine Character, of being <sup>b</sup> Truly, and without  
mistrust <sup>c</sup> Discreetly Religious: And as that Noble  
Emperour Theodosius, thought it a greater Honor,  
to be Membrum Ecclesiae, than Caput Imperii, <sup>d</sup>  
Member of the True Church, than Monarch of the  
World; even so you doe; and may more solidly  
clear your heart in being Pious, than in being  
Opulent, though God hath opened both his hands,  
and pouered forth his <sup>e</sup> Blessings upon you: And  
that which farther augments the Value of all, is  
this, that as the richest Carbuncles shine best in  
varied lights, so your untainted Vertues (whilst you  
keep your self<sup>f</sup> unspotted from the world in this loose,  
inconstant and wavering Age, are displayed in the  
brighter splendor.

NETAJO<sup>g</sup> KALILI<sup>h</sup> W

How Happy then must your Father (to whose  
Encouragements, and Liberality I owe many Ac-  
knowledgements) bee esteemed in such a Son? be-  
ing the stiffe and comfort of his old Age: I  
may well bithir apply that Apposite sentence of  
<sup>m</sup> Solomon, The Just man walketh in his In-  
tegrity, and his Children are blessed after  
him: In him I cannot omit to mention one Grace  
(among many others resplendent in him) re-  
markeable, and that is, his singular <sup>n</sup> Contentati-  
on, accompanied with Temperance unto Admira-  
tion.

But, doubting least I have exceeded the mea-  
sure

<sup>b</sup> Psal. 116. 16.

<sup>c</sup> 2 Cor. 1. 12.

<sup>d</sup> Prov. 2. 11.

Psal. 112. 5.

<sup>e</sup> Prov. 8. 18.

<sup>f</sup> Jam. 1. 27.

<sup>m</sup> Prov. 20. 7.  
confer  
Psal. 112. 2, 3.

<sup>n</sup> 1 Tim. 6. 16.  
Eccles. 5. 18, 19

## The Epistle Dedicatory.

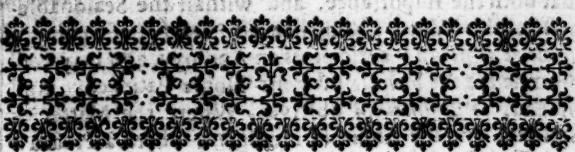
ture of an Epistle, I now beake my selfe to  
my most Fervent Devotions, for the accumu-  
lation of Heavens Benedictions upon your Selfe,  
your Vertuous Consort, and your Hopefull Chil-  
dren (enclosing also your worthy Parsons) promis-  
sing you to persevere what I am,

Sir,

Yours, most Affectionately  
to Love and Honour you,

WILLIAM SCLATER.

I



# CIVIL MAGISTRACY

BY  
Divine AUTHORITY.

2 CHRON. 19.6,7.

And he said unto the Judges, Take heed what yee do: For ye judge not for man, but for the Lord, who is with you in the Judgement: Wherefore now let the fear of the Lord be upon you, Take heed and do it.



Shall not presume to deteyne you by any Impertinent Preface, or as Tertullus the Orator, before Fa-  
lix the Gouvernor, stand Count-  
ing your Ears this day, whereby to gain upon your Clemency to  
hear me a few words on this Scrip-  
ture, sith both the Text, and this  
Occasion, like Righteousnesse and Peace, do so sweetly  
embrace and kisse each other: The Accommodation of  
the one being as Consonant to the other, as sometimes  
was to the Coyn of Cesar, the <sup>b</sup> Image of Cesar; so

A&.24.1.

<sup>b</sup> Mat. 12. 20, 21

B that

Pro. 25.11

that both the Importance, and withall the Seasonableness of this Word (being like an <sup>c</sup> Apple of Gold in a Picture of silver) anticipates an Apology, and may well promise me the Favour of your Noble Patience. And indeed, as *Quintilian* observes, Where the Matter is Serious, and the Auditors indigent, there a Proam is uselesse: Such, I am sure, is my Matter, and such, I trust, are my Hearers: To my busnesse therefore.

Luke 15.8.

And now, as that Woman in the Gospel, first lighted her <sup>d</sup> Candle, e're she sought her Groat; So, afore I come to present you with the Jewels, I must first open the Cabinet wherein they are lock'd up; Lead you by the Portall into the Inner Roomes; by the Circumstances of this whole Period of Scripture, direct and light you to the main Materials of the Text.

Here are many Circumstances, and my Text like an Ingenious Picture looks upon all.

The first was the Occasion of this grave advice to the Judges; which was a Solemn Reformation both of Church and State intended by King *Jehosaphat*; in the Diamonds of whose Crown, though there were some flawes, yet the sparkling of the one, oversiz'd the duskishnesse of the other; for the good things found in him, ver. 3, in his hands was now intrusted the Supreme Authority over the Kingdome of *Judah*; which Kingdome, partly through his owne Oscitancy or Conivence; and partly also (as the Story foregoing intimates) through his God-displeasing League with *Ahab*, that Sacrilegious, Idolatrous, and Wicked Prince, having been lately ridd'n with but loose rains; He now (admonished by *Elia* the son of *Hanani* the Seer, ver. 2) resolves to give a check to his foregone regardlesnesse, and by a speedy Espergefaction, to awaken both himselfe and his People to a discreet Regulation of all past Disorders.

And this he sets about in the right course, and after the best order: He begins first with Himself; next with Religion,

Religion; and then with Civill Justice, as the strong Guard to both.

1. *With Himselfe.* And as the Spider taketh hold with her hands, and beginneth to mend her Web at the middle, He prepared his [Heart] to seek God, ver. 3. By which Personall Reformation, the Vertue of his Pious Example proved so Magneticall, that it attracted the Observation of all his People; He went out again through the people, from *Bereshba* to Mount *Ephraim*: The Ancients were wont to place the Statues of their Kings by Springs or Fountains; so intimate, as one observes, that they were the Fountains of Good or Ill in a Common Wealth; So was *Jeobaphat*, here, of good, to his Subjects.

Prov.30.28

2. Next to *Himself*, and his owne Heart and Actions, He takes care immediately, for *Religion*, and the right Worship of the true God; and surely, none so fit to restore that, as they who first have made their own hearts as it were, the mould, wherein to cast Religion as in the proper Form; and surely, thus did *Jeobaphat*, as is abundantly manifest in the twentieth Chapter ensuing, by his Fasting and Praying, and seeking of God; so that as soon as his heart had indited so good a Matter, his tongue incontinently becomes as the pen of a ready writer; By an effectuall Invitation reducing his Exorbitant people from their Adoration of Idols in their Groves, unto the Veneration of the True God in *Jerusalem*; He brought them back unto the Lord God of their Fathers, ver. 4.

Psal.45.1.

3. After himselfe and Religion, having so well entred with God; He then, and not till then, provides for *Civil Justice*, and the due administration thereof, according to the rules of Equity and Judicious Reason throughout the Land; and this to be managed by such Persons, whose Learning and Experience in the Lawes, should give weight to their Proceedings, whose Age and Gravity win Reverence and Honour to their Persons;

## Civill Magistracy by Divine Authority.

such as these. *He set Judges in the Land, throughout all the fenced Cities of Judah, City by City, ver. 5.* and having given them their Commission, and withall pondered the seriousnesse of the Employment ; *He said to the Judges, Take heed what yee do, for ye judge not for man, but for the Lord, &c.*

And thus I have shewen you the severall Circumstances of this Scripture, which, were it, happily, in a skilfuller hand, might yet be branch'd out farther into more variety : But least I may seem to have hovered too long in the Air of Generalities, I shall now fasten on those Substantiall Materials which are here before us in the Text.

Which Text is as the short abridgement, or Epitome of what concerns the Magistrate, as such, in the discharge of that Function ; in somuch, that whatsoever lines of Particularities can be drawn from the largest Circumference, may be all here concentrated in this Point : Yet for my Method in the present Sermon, I observe out of it, these Heads of Discourse.

## The Division

1. The Office it selfe, *Ye Judge, or Judge ye.*
2. The Authority or Commission by which they execute that Office, *Not for man, but for the Lord; Vices Domini gerentes, as Junius notes, As God's Vice-gerents.*
3. The Discharge of that Office, *Do it, or Judge ye; Judicabitis, Ye shall Judge, so translated in the Future, hath, after the Hebrew Idiotisme, the Virtue, of an Imperative.*
4. The due Caution or Circumpection to be heeded in that Discharge, *Cave, Take heed;* which is twice repeated, both in the Front, and in the Foot of the Text ; The one standing as an Ecce, prefixed, the other, as one of David's Sels, subjoyned ; both which Notes, serve to set an Accent upon our Observation : The former *Cave*, hath relation to the Matter, *Take heed what ye do.* The later

later Curiæ hath respect to the Manner, *Take heed now, let the fear of the Lord be upon you.*  
 5. The Motive to persuade the well accomplished discharge of the whole, *Ubiscum Iebovah in rebus Judiciariis, God is with you in the judgement, or in the matter of judgement:* Which phrase of Gods being [with them] is in travell, as Rebekah, with a Twin of Interpretations; It denoting, either God's presence, as a Spectator; or else God's pre-heminence, as a Protector of you in the matter of Judgement; Which latter seems by the last words of this Chapter to be the most genuine, where he saith, *Deal courageously, and the Lord shall be [with] the Good, to wit, for their Divine Assistance.*

And these (at least as to my observation they occur) are the proper parts of this Scripture, the measures of my Sermon, and of your Christian Patience: Please to favour me with the one, whilst I am, by Gods blessing, in the dispatch of the other, I shall be as compendious as the Gravity of this matter, and the great affairs ensuing shall allow in all.

*And he said to the judges, Take heed what ye do, &c.*

The first member of my Division mentioned, is the Office it self of Magistracy, which I apprehend may well be couched under the Term or Style of Judging, an eminent degree of the same: From whence the Point that I would commend to you, is this, *viz.*

*The Office and Benefit of Government, together with the Doctrine of mischief and misery of Anarchy.*

In speaking whereof, I shall use the same modest Apology, which Mr. Calvin (that bright burning Tower of Geneva) did, being about to write upon the same Subject: In Expounding (saith he) the Magistrates Office, *Non tam Magistratus ipso instituere consilium est, quam alios docere quid sint Magistratus;* It is not my in

The first part

<sup>8</sup> Calv. Instit.  
lib. 4. c. 20. §. 9.

intention to informe the Rulers, or Magistrates themselves; but to instruct others of the people, who are to be Ruled and Governed by them. What the Magistrates are, and for what good end and purpose they are ordained of God himselfe: Not to informe them, this were for me (under this Station) to exceed the activity of my own proper Orb, and to move in the Eccentricks; yea, this were after a sort to blend Professions, and to mingle Civil Judicatures with Theologicall Doctrines; to fetch that into the Pulpit, which is proper only, and adequate to the Bench: my Office is to teach others the great benefit, and good that God by the Ordinance it self of Magistracy intendeth, and doth; this, under favour (in a Spirituall notion) appertains to our Ministry, the better to excite the people to their duty, both of Prayer and Praises for them, and of constant fidelity to them.

Now, Two things there are that must come under this Head. First, the Office or Government it self. Secondly, The Benefit, and Advantage of the same. These two like <sup>b</sup> *Jachin and Boaz in Solomons Temple*, are the two main Pillars, supporting the whole Fabrick of my speech; and in my speaking of them, I shall of necessity so twist my Discourse with the Benefit, that, as that Artificer wrought his own name so cunningly in the Buckler of *Minerva*, that it could not be pick'd out, without the dissolution of the whole Frame; so take out the name of Benefit from Government, the most bea-  
tiful frame of any State may soon lyer in the dust.

The first thing that I shall endeavour is, to shew you the nature of Magistracy, what it is: and thus I shall de-  
scribe it.

*Magistracy is a publick Power ordained of God, for the preservation of Order, Discipline and Peace in a Common Wealth, by Encouragement of the Good, and by the Punishment of Evill and Contumacious Persons, according to Just Lawes: This is Magistracy in it self.*

Magi-

What Magi-  
stracy is..

I. Magistracy is a Power, so styled by the great Apostle, Rom.13.1. ἡγεμονία, the word signifies, a Power of Right and Authority, which makes it to be ~~superior~~<sup>superior</sup> High and Suprememt above others; so that the very terme of Relation implieth the order of Superiority, and of Inferiority; High and Low, the Scripture mentions, Psal. 62.9. and 49.2. Small and Great, Act.26.22. Rev.20.12. The one, in a rationall apprehension, supposeth the other; For, *Par in parens non habet protestatem*; if amongst levelling Equals none may challenge to Rule the rest, then the very same and nature of Government doth inforce an inequality. And indeed, without this, there could be nothing but confusion in the world; For what is Order? But *Parium, impariumque sua enique tribuens loca dispositio*; A meet disposition of Equals, and Unequals, giving unto each their proper and due places; and without such a moderate and meet Imparty, the Community will suffer. Government, it's as order to an army, which without it were but a crowd; it's as an hedge to a Vineyard, which without it, would be wasted by Wild Boars, and other spoiling Creatures; it's as an hemp to a garment, which without it would ravel our; Hence was that known saying of Nazianzene, Το μέν ἀράχνης λευκάνων, Anarchy is ever Disorder; And that freedome must of necessity be most unfree, which under a \* Title of Liberty introduceth licentiousnesse, wherein whilst every one would be chief, he becomes a slave to himselfe, and to every one: Now such impertuous disorders, where ever they arise, if by any thing, will be by Government removed, or at least overawed: This was not impertinently set forth by the Ancients (faith <sup>one</sup>) in that faign'd relation of *Orpheus* Theatre, where all Birds assembling, and forgetting their severall appetites, some of Prey, some of Game, some of Quarrell, stood all sociably together, listening unto the ayres and accords of the Harp, the sound whereof no sooner ceased, or was drowned by some louder noise,

Bish. Davennant, quæst. 42.  
pag. 187, Edit.  
1634. Cambr.

k. Τὸ δὲ οὐρανόν,  
η ἀνάρχαντι.  
βαλεῖσθαι τά-  
τοι. Aristot. 1.1  
cap. 5. Polit.

Greg. Naz.  
lib. 3. Theolog.

\*Du Moulin,  
Defence of King  
James, Art. 22.

<sup>m</sup> Ld. Verul. 1.1  
Advancement of  
Learning.

noise, but every beast returned to his own nature again. Wherein is aptly described the nature and condition of men, who are full of Savage and unreclaimable desires, of Profits, of Lust, of Revenge; which as long as they give ear to Religious Precepts, and to good Lawes, sweetly touch'd with Eloquence, and Perswasion of the Makers, so long is Society and Peace maintained; but if these Instruments be silent, or that Sedition and Tumult make them not audible, all things dissolve into Anarchy and Confusion; We need seek no farther for this, then the Book of *Judges*, where, under the want of Government, every man did what was good in his own licentious eye; and that, I am sure, was crooked in God's strict eyes: There was the Corruption in Religion, in the making and worshipping of a Graven Image, horrible Idolatry, by *Micah* and his mother; there was Burglary, Robbery, and rifling of Houses, yea, whole Cities of Harmelesse Poor people, and cutting all their throats; abominable plundering, and lewdnesse by the men of *Dan*: There was (ô Prodigious Act!) the ravishing of a woman, and that to death, chap. 19, by the men of *Gilead*, who also faced it out with impudence, and stood to maintain it; upon the matter, there are no worse things in the world, then these were; yet all these were the issues of Anarchy in those dayes: The people likewise in the absence of *Moses* the chief Governour, were as a ship wanting a Pilot at sea, and so ran upon the rock of Idolatry, in making them an Idoll, the Calfe of *Egypt*: And I marvell, were there no Sessions or Assizes, or Courts of Judicature and Justice in our dayes, if the whole Land, like that of *Egypt*, would not swarm with Locusts and Caterpillars, with Cut-throats, Robbers, Outrageous Vagabonds, and Malefactors, which now (blessed be God) by the beefome of Circuit Justice are swept off (what may be) from our earth.

<sup>n</sup> Judg. 17.6.  
& 21.25.

<sup>o</sup> Judg. 17.4,5.

<sup>p</sup> Judg. 18.27.

\* It was a saying under *Neruus*, It was better to live where nothing, then where all things are lawfull.

<sup>q</sup> Exod. 32.

<sup>r</sup> Exod. 10.5.

Wherefore it was wittily observed by *Hermes Trismegistus*

magistus, or whosoever was the Authour of that Dialogue, which passeth under his name ; that by the Greeks, the world was stiled, Κόσμος ; that is, Faire : [Κοσμεῖ] πάτερ πάντα τῆς φύσεως καὶ γενέσεως, καὶ τῆς τάξεως γενομένων. For that God and Nature had so beautified and adorned it, not only with variety in the production of the Creatures, but in the comely order of whatsoever was made, by a decent subordination of one unto the other. Government was at first founded in Paradise immediately upon the Creation ; *Dominamini*, saith the Lord to *Adam*, Gen. 1. 28. *Have dominion over every living thing* ; yea, 'tis accorded by *Divines* most *Orthodox*, that however in the state of innocence there was not, nor should not have been any despoticall, or imperious coercive domination, as is now since the Fall, of one man over another ; so that, then, one should have born the sway, *cum libidine dominandi*, with an ambitious lust or desire to compell others as inferiour ; yet, even then, under that very state, there would have been a fatherly, or *oeconomall* subordination in Families, and Societies of mankind, joyned with a spontaneous, voluntary yeildance, as it were, through an innate *spiritu*, or natural Instinct, to the mutuall counselling and loving of each other ; as Husband and Wife, Father and Child, Neighbour and Neighbour, for the Glory of God, and their own Beatitude. Thus the Schoolmen (among whose Disputes, though there be found much Drosses of Superstition, yet withall, some Gold of precious and refined Wit) they directly pronounce thus, *Fuisse in statu innocentiae pralatio in officio consulendi, & diligendi, non Dominum servituti oppositum*, as *Thomas, Bissell*, and others to the same Effect, expresse it : Yea, this may be yet read farther in the Book of the other Creatures themselves, which are indeed halfe lost, if we only employ them, and learn nothing of them ; *Totus mundus nihil aliud est, nisi Deus explicatus*, saith *Cusanus* : The whole Macrocosm, or bigger world, is but a

<sup>1</sup> Hermes Trif.  
magist. Dialog.  
9. ad Eculap.

<sup>2</sup> Vid. Joh. Ge-  
rard. loc. Com-  
mun. Tom. 6.  
cap. 2. §. 25. 26  
&c. 3. Aug.  
de Civit. Dei l.  
19. 6. 15.

book unclasp'd, wherein are the expresse characters of Gods Divine Wisedome shining in that order, wherein he first created it ; even that God, who by the great Apostle, who was so much for decency and order in the Churches, is directly stiled, not the Author of Confusion, but the God of Peace, and order, *1 Cor. 14. 33.* Yea, meditate but what is written of those, who never yet stained the honour of their Primitive Creation, still keeping their first estate, not leaving their own "Habitation ; look upwards in Heaven, among the confirmed Angels, there are Degrees : *Διαρίγενες εἰς τὸν Αὐγεῖον αλλίκουν τῷ φόρτοιμα, καὶ τῷ σάτοι, σατοί*, saith \* Damascen, according to their light and station, so is their Priority ; There are, saith Paul, Mights and Dominions, Principalities and Powers, *Ephes. 1.21. Rom. 8.38.* Yea, among that Sacred Hierarchy, Saint Jude assures us, *ver.9.* there is Michael an Archangel ; to omit any farther enumeration of more orders of them, after the Computation of Dionysius Areopagita, an Author, however said to be suppositious, as reckoned among Saint Paul's Converts, *Act. 17.34.* yet yeilded to be of long antiquity. Again, from those Heavens, let us behold the Starry Firmament, and there we discover two great Luminaries, as \* Rulers of the times and Seasons, *the Sun to rule the Day, and the Moon the Night.* Look yet below these into the Aer-cheriall Heavens, and there we find the <sup>7</sup> Eagle soaring aloft and prevailing: <sup>a</sup> Pliny writes of Cranes, birds of a subordinate feather, *Ducem quem sequantur, eligunt, they select a guide :* Upon the earth, among Beasts, the Lion ; among Trees, the Cedar overtops : If we go down to the <sup>a</sup> sea in ships, and occupy our businesse in the great waters, even there find we a <sup>b</sup> Leviathan to take his pastime : In a word, Take view of the Microcosme, or little world, man himself, *Ἄνθρωπος ἐπρώτης*, saith <sup>c</sup> Aristotle, the soul commands the body, and the mind in the soul it selfe, the sensuall appetite, and all the Inferior Powers in the same : Yea, I had almost added,

\* S. Jude ver.6

\* Damascen.  
lib. 2. Orthodox.  
Fid. cap. 3.

\* Psal. 136.8, 9

<sup>y</sup> Horat.  
<sup>a</sup> Plin. l. 10. cap.  
23. Nat. Hist.

<sup>a</sup> Psal. 107.23.

<sup>b</sup> Psal. 104.26.

<sup>c</sup> Aristot. l. 1.  
c. 5. Polit.

it we cast our eyes downwards, even in the pit of darkness, the <sup>d</sup> Dragon hath his Angels, and there are orders, and <sup>e</sup> degrees, even in the Region of Confusion.

<sup>d</sup> Rev. 12. 9.

<sup>e</sup> Mat. 12. 24.

What should I say more? Wherefore, though my heart be much enlarged, and my thoughts voluminous in this matter, yet being straitned in the bowels of the time, as Homers *Iliad* were (once) presented to a great Potentate in a nut-shel; so I must now be forced to epitomize my expressions in a word or two: Take it in the Oratours own lines, *Omnem naturam, quae non est simplex, sed cum alio conjuncta, necesse est habere aliquem in se principatum*; that is thus much in the sense, Every created nature capable of Society, of necessity, must have in it some Superiority. Formes of Government (its undeniable) have been in severall ages and revolutions of time, divers in the world, according to Gods own profound and providentiall Dispensations; and withall, according as his own Divine Widdome foresaw to be best for his own Church and people; and under the <sup>mp</sup> *rus*, the very act of the time of mutation, the alteration of Governments (yea or but the succession of Gorvernor) is, saith one, oft times, like the removing of the world from one shoulder of *Atlas* to another, which occasions Epilepsies, and shakings in the earth; nor is it easie, at the first, for men to pronounce their *Shibboleth* of new Titles, and names accompanying such alteration: For a long time the Government was Patriarchall, or Fatherly, rather then Princeely, as during all their staying in *Egypt*, when yet they were growen into the body of a Nation numerous and mighty: After that, even in *Canaan*, governed they were long by Judges, by advice of the High Priest, and that about the space of four hundred and fifty years, as we read: *Act. 13. 20.* untill *Samuel* the Prophet: After that, God gave them *Saul* a King, a man of *Benjamin*, in anger, and took him away in wrath, *Hes. 13. 11.* Briefly, the <sup>\*</sup> Forme was

<sup>f</sup> Cic. de Nat.  
Deor. lib. 2.

<sup>g</sup> 1 Sam. 8.

\*Aristot. lib. 8.  
Polit. cap. 10.

sometimes *Democraticall*, sometimes *Aristocraticall*, other whiles *Monarchicall*: But (things here below being in a perpetuall gyre of mutation) doth the Crown endure to every generation? *Prov.27.24*. Even the most lasting Kingdomes have had their Period; and of the most settled Government, Gods hand writing upon the wall goes so far, as to say, *Mene, Mene*, Thy dayes are numbered: That <sup>k</sup> God, he who alone it is that putteth down one, and setteth up another, <sup>l</sup> Ruleth in *Jacob*, and even unto the ends of all the earth, fitting upon the circle thereof, as the Prophet expresseth it, *Isai.40.22*. and as we read *Dan.2.45*. that the stone cut out of the mountains without hands brake in pieces the Gold, and the Silver, the Brasse and the Iron in the great Image, that is Christ, the <sup>m</sup> Head stone of the corner, born, unusually, of an incontaminate Virgin, overcame by the Scepter of his power, the four great Monarchies of the world. *Assyrian, Persian, Grecian, Roman*, and shall doe the Papall also; and the same Prophet again, *Dan.4.17*. The living must know, that the most High ruleth in the Kingdome of men, and he giveth it to whomsoever he will; This is the Lords doing and it is marvellous in all mens eyes. But yet, (which is the totall of what I aim at) in the great change of times and Seasons, in the alteration of various formes, nevertheless the God of order upholdeth the State or Government it self, which (as I noted in the first branch of the Description) was a Power, and that an High and Supereminent Power; and those Powers that are, *āīōrēgōtūs*, in present, actuall being, the same are not without Gods own ordination, as I shall forthwith demonstrate; and to those present Powers in act (commanding lawfull things) men must be subject, even for conscience of God, *Rom.13.1.5*.

But ere I go on to that, I may not omit the Epithet, or (if you will call it so) the Adjunct of this Supereminent Power: It is not a private, but a publick Power; that is, a Power Authorized by a Lawfull Commission to execute

<sup>i</sup> See B. Hall,  
Serm. on *Psal.*  
107.34. p 10.

<sup>k</sup> *Psal.75.6,7*  
<sup>l</sup> *Psal.59.13*.

<sup>m</sup> *Eph.2.20.*

execute, as the Lords avengement of sin, Justice and Judgment upon arraigned and convicted Malefactors; for otherwise, as our Saviour said to Peter, all they that take the sword, shall perish with the sword, Mat. 26.52. that is, as all Orthodox Divines expound it, All they who take the sword to smite withall, out of their own voluntary, private motion, to satisfie their own private revenge, these so sinning without Authority, shall for that sin be smitten by the publick sword: which, by just Authority, is put into the hands of Lawfull Magistrates, as God's Vice-gerents upon earth, to execute and repay God's Just and Publick revenge upon Offendors: In Gen. 9.6. we read, *Who so sheddeth mans blood (to wit, by a private sword, that makes it Murder) by man shall his blood be shed*, namely, by a publick sword of the Magistrate, who bears it not in vain, but to be unsheathe'd and used, which makes it Justice; Magistrates are not *Homicida*, but *Malicida*, as Bernard wittily.

If any list to object the Act of *Phineas*, a Priest, and no Civill Magistrate, commended for his Zeal in slaying *Zimri* and *Cosbi*, under their sin, Numb. 25.8. as likewise the example of *Samson*, by *suicide*, destroying himselfe, and with himself, both his own, and Gods enemies, *Judg.* 16.30. Yet he is numbred among the faithfull, *Heb.* 11.32. and so capable of imitation?

*Answe.* To this the Resolution is, that *Motus Heroici* non sunt in imitationem trahendi, those Heroicall motions, as (for distinction sake) Divines do style them, were Personall Dispensations, daigned out of singular Priviledge, and so are restrictive to them alone, and such as are guided, upon like assurance, by like warrantable instinct from God, and so not to be drawn into ordinary imitation. The examples even of Saints themselves *Contra datam legem*, if they do not (as) Saints, but deviate from the general Rule, must be declined: now, the knowne rule is, *Vengeance is mine, and I will repay it*, saith the Lord Himselfe, who executeth the same

¶ S. Augustin.  
contr. Faust.  
Manich. l. 22.  
& 77. c 70.  
Ille aequitatem  
gladio, qui nullam  
Superiori, ac le-  
gitimam potes-  
tatem vel juben-  
tes, vel conceden-  
tes, sanguinem  
alicuius armatur — Nam u-  
tique Dominus  
jusserat, ut fer-  
rum Discipuli  
ejus ferrent, sed  
non jusserrat, ut  
ferrirent.

Vid Rayner.  
de Piscis Pan-  
theol. tom. 1. 2.  
& Thom. 2<sup>2</sup>,  
22, Qu. 40.  
Art. 1.  
¶ Bern. de Mi-  
lite, fol. 109. m.  
Object.

*Answe.*

<sup>p</sup> Deut. 32.35  
Rom. 12.19.

same by the sword, put into the hand of his owne Ordinance, the Publick Magistrate, The Higher Powers.

By this time I presume, the beames of Order and Government it selfe, by Arguments drawn both from Nature and Grace, from Reason and Religion, shine clearly upon all bright and solid understandings: And yet (wo is me!) I cannot dissemble what black and pitchy Clouds have been interposed between this serene light, and the minds, at least, the refractory wills of some, whom I cannot better compare, then to loose teeth in a mans head, being often more troublesome, then useful to Civill Society: However, with *Diotrephes*, they may desire preheminence, and would be some body in the trouble, who (it may be) were as no body in the peace of the Church.

<sup>93</sup> Ep. Job. 9.

Object.  
2 Pet. 3.16.

Thus they pretend, wresting the Scriptures, as Saint Peter speaks, to their own hurt, *εγελάττις*, dealing like Chymicks, who labour to torture nature, for the extraction of such spirits, as were never inherent in the thing: Its said, *Gal. 3.28.* and *Col. 3.11.* *There is neither bond nor free, Jew nor Greek, but all are one,* under the New Testament, in Christ Jesus, who is all, and in all?

But for answer: What think they? Is there no difference in any respect? Be like then, a man must leave his Nation, *Jews* must be no *Jews*, nor *Grecians*, *Grecians*. In short, the right meaning is this; In respect of Spirituall state and Title to Christ, all are one, Servants as well as Masters, small as well as great, they have obtained the [*like precious*] faith, *2 Pet. 1.1.* and share together in the [*common*] faith, *Tit. 1.4.* Because Faith and Piety, and such graces are inward matters of the soul, tending to the better life (and in such Gratiuties there cannot be said to be properly any partiality in God, or any 'Respect of persons on Gods part) yet in respect of civil and outward condition, remaines the ancient difference

<sup>1</sup> Rom. 2.11.

of

of Rulers and Obeyers, of Master and Servant ; or if there be any other externall thing, whereby they are distinguished one from the other : Besides, that Christian Liberty, whereby Christ hath made us free from the rigorous exaction of the Law, and from the power of sin and Satan, doth not at all intrench upon that Order, and those Civill Degrees which he hath most comely established in the world : A Politick Inequality is not against a Spirituall Equality ; *Oneimus* (saith a Worthy "Divine now with God) was as good as *Philemon* in Christ ; yet, for all that, *Oneimus* was *Philemon's* servant. Wherefore, amongst other gifts given to the Church, these are some, *πρεσβυτεροις*, *1 Cor. 12.28.* Governments ; that is, gifts enabling to govern, to the intent they may be exercised ; God and Nature do nothing in vain, neither doth he gift a man for any thing unlawful, nor would so many Godly men have taken on them the managing of that Office, had it been other then such as was, and is allowed by God.

Beloved Christians, give me leave to speak my mind freely to you, (and I <sup>think</sup> also, that I have the Spirit of God directing me herein) It is to be suspected, that all such *Sams*, who would thus <sup>\*</sup> tear the withs of Government asunder, and attempt the exauctorating all Civill Magistracy, doe it onely, that with the more security they may cocker the wanton *Delilah's* of their own corrupt Natures, that chafe most under the bit, fretting at what may bridle or curb the carnality of the same ; in their lives, some of them are as unclean lepers as ever sore ran upon. Such ulcers (or rather, plaguesores) brake out, and, I am sure, ran with the pernicious infection of many in *Germany*, not above an Age past, that as <sup>y</sup> *Steidan*, <sup>z</sup> *Bullinger*, *Calvin*, and others record the luxury of their reaking Conversation, it appears, that they were, of all men, such as had most need of Government : However, till the Justice of Heaven stopp'd them, they <sup>a</sup> *threw off the yoke*

*Gal. 5.1.*

<sup>b</sup> *Mr. Josiah  
Shute, the Chrysostome of his  
time, pag. 132.  
Ser. on Gen. 16*

<sup>\*1</sup> *Cor. 7.40.*

<sup>x</sup> *Judg. 16.9.*

<sup>y</sup> *Steidan 1. 5.  
& 10. Com-  
memor.*

<sup>z</sup> *Bullinger  
Contra Anabap.*

<sup>a</sup> *Psal. 2.3.*

<sup>b</sup> Jude ver. 8.<sup>c</sup> 5. Jude ver. 4.<sup>d</sup> 3. Pet. 2.10.<sup>e</sup> 1 Tim. 1.6.<sup>f</sup> 2 Pet. 2.22.<sup>f</sup> Psal. 36.2.

The Benefits  
of Govern-  
ment.

<sup>g</sup> Hos. 12.10.

<sup>h</sup> Char. lib. 1.  
c.49. §.1.

<sup>i</sup> 2 Sam. 1. 24.<sup>k</sup> Psal. 65.13.<sup>l</sup> Job 5.26.

Prov. 3.10.

*yoke* of the Lawes, and following the float of their own <sup>b</sup> *filthy* dreams, they turned the grace of God into <sup>c</sup> *wantonnesse*, despised <sup>d</sup> *Dominion*, and spake evill of *Dignities*; those ambitious *Nimrods*, who would have pull'd down *Sion*, to build up *Babel*.

But leaving this jarring Discourse about such *vaine janglers* as those were then, (and if any are found of the same misse-inclinations now) to *wallow* <sup>e</sup> in their own *mire*, till their abominable wickednesse be <sup>f</sup> found out to be *hatefull*: I shall now set the strings of my speech to a more pleasing tune, that it may sound with more harmony in your ears: Whilst, in the next place, I shall present my Hearers with the great Benefits and Advantages that by Government they may enjoy.

And these being in so multiplicious a variety, I must be forced to do as Lapidaries of rich Jewels are wont, shew them onely in a short glance, and so lay them up again.

And now, What <sup>g</sup> *similitude* shall I borrow to illustrate this Blessing? We may sooner beggar the whole Exchequer of Nature, or impoverish Wealth it self, then from thence be able to fetch a meet comparison for its complete embellishment. Lo! The <sup>h</sup> *State*, that is to say, Rule, Dominion, or a certain order in Commanding and Obeying, is the prop, the cement, and the soul of Humane things: it is the bond of Societie, which cannot otherwise subsist: it is the very vital spirit whereby so many millions of men do breathe, and the whole Creation hath a wel-being. Tell me, What is it that clothes you in <sup>i</sup> *Scarlet*, with other delights, and puts on ornaments of gold upon your apparel; is it not Government? What is it that clothes your Downs, your Pastures, your Valleys with Flocks and Store, till they <sup>k</sup> *shout and sing for joy*; is it not Government? What is it that brings your <sup>l</sup> *sheaves of corn*, in *their seasons*, into your barns and granaries; is it not Government? By what is it that you are delivered from

from Violencies and Plunderings, from Rishings, Robberies, and Rapine, but alone by this? and (that which is indeed the Diamond set in the ring of this whole *Encomium*) by what is your Religion guarded more then by this? all Godliness, as well as Honesty, is preserved by this, *1 Tim. 2. 1. 2.* Remove this, what but ataxyes and disorders, more deformed then the first rude Chaos, break in upon you? as when the Sluces are pulled up, the floods overflow, not to water, but to wash away the fruits of the earth: or, as *Heraclitus* once said, If the Sun were wanting, it would soon be night, for all the Stars; so, where, or when this is absent, how are the Harpes hung up upon the Willowes? and how do men, as *Augustus* sitting between *Horace* and *Virgil*, *inter suspria & lachrymata*, the one given to weeping, and the other to sighing, sit down under a night of sorrow and lamentation? I have read of a Law among the *Persians* to this effect, *Συμβαύει Θεού μετρίαν οικείαν*, That when their Chief Governour was dead, there should be no Lawes in force, for the space of five dayes together, upon which there ensued so Prodigions Disorders, Violencies and Perturbations, that as sometime *Rachel* impatient of her barren Womb, cryed out, <sup>a</sup>Give me children or else I die; so the people cryed out, O give us Governors to rule, or we die, we are all undone: They had learn'd by the want, to set a price upon the enjoyment; as the <sup>b</sup>pettish *Israelites*, (a people seldom if ever, pleased with Gods present Providencies) who murmured under *Moses*, though the <sup>c</sup>meekest man alive, would yet, in all likelihood, had not God by some Angel conveyed his body <sup>d</sup>out of sight, (so prone were they also to Idolatry) have worshipped him for an Idoll, after he was dead. But I fear that I do all this while, but darken this so shining a Topaze of Government, by my rude polishing; fit to expresse the excellency thereof, quils pluck'd from the wings of the Blessed Seraphims, or Cherubims themselves, would bee but

D

compe-

<sup>a</sup> Psal. 137. 2.<sup>b</sup> Gen. 30. 1.<sup>c</sup> See Psal. 106  
24, 25.<sup>d</sup> Exod. 15. 24.  
Numb. 12. 3.<sup>e</sup> Deut. 34. 6.  
Vid. S. Jude  
ver. 9.

<sup>1</sup> Amos 3.7.  
<sup>2</sup> 2 Pet. 1.21.

competent : Wherefore, waving this humble kind of Oratory; hearken a little, I beseech you, to what the inspired Secretaries of Heaven it self, the Sacred Penmen of the Holy Canon. (over ruled therein by a Celestial direction) have un-erringly, under many Resemblances, expressed of those persons who manage this great affair, and so reflexively the splendor of the thing it selfe, may be the better displayed.

<sup>1</sup> 2 Tim. 2.19.

And out of so faire a Garden, adorned with so great Variety, I shall present you with a Posie of the choicest flowers. In the eleventh Psalm and the third verse, as also Micah 6.2. they are called metaphorically, *The Foundations of the earth*; *If the Foundations be destroyed, what can the righteous do?* that is, as the most Orthodox expound it, *Magistratus pessimandi*; If Governors, that should be to God's people, as foundations are to the building, supports and stayes, if these are cast down, that is, either deprived of their Power, or through sloth or tyranny so degenerate from what they should be, that an honest man may look for no favour or succour from them; then, *What shall the righteous do?* Directly implying, that whilst they remain as Foundations, unshaken and firme, then may the righteous and the true Religion be sure both of countenance and supportation; whence also, in a Title of Cognition, they are stiled, *Psal. 47.9. The Shields of the earth*, to defend, and to safeguard from Injuries and Wrongs.

<sup>a</sup> Beauxamis in  
Harmon. Euan-  
gel.

In another Style, they are called *Saviours*; so is Othniel, who delivered Israel, styled, *Jude. 3.9.* We read Gen. 41.45. that Pharaoh called Joseph, when advanced to the chiefe Government over all Egypt, *Zaphnath Paaneah*, which, in the Hebrew, signifieth as much as a revealer of secret things, or a mysterious Counsellor, in regard of his Interpretation of Pharaoh's Dreame: But, in the Egyptian Language, as <sup>a</sup> Beauxamis acquaints us, it is by interpretation, *A Saviour of the world*; in as much as by his Providence, He saved so many besides his

his Fathers house, from perishing by famine : and expressly: the Magistrates, *Neh. 9.27.* have the appellation of Saviours, in respect of that outward incolumity and safety, which they procure to such as are under their Governance and Protection: To this same purpose is it, that *Aristotle* the Master, said to *Alexander the Scholar*, *Governours* were appointed, not *εἰς θέου*, *but εἰς εὐποίων*: not, by an Imperious Domination, to become injurious, but, by a gracious Dignation, to become <sup>x</sup>Benefactors: So faith *Euripides* likewise, That a good Magistrate was *ιερεύτης βελτίων, καὶ μητρὸς*; the same is also sweetly illustrated by that Vision offered to *Nebuchadnezzar*, under the similitude of an high Tree, *Dan. 4. 11,12.* The leaves whereof were faire, and the fruis thereof much, and in it was meat for all; the Beasts of the field had shadow under it, and the fowls of the Heaven dwelt in the boughes thereof, and all flesh was fed of it: Because the good Magistrates procure sustentation, defence, and quiet Habitation to those that are under them.

Again, Under another Metaphor, they are resembled unto *Pastors*, or *Shepherds*; So *Cyrus*, whom God unexpectedly raised up for a Deliverer to his people, *Isai. 44.28.* is called *The Lords Shepherd*: and *Moses* likens people without a Gouvernour, to sheep without a Shepherd, *Numb. 27.17.* And King *David* gives the style of *Sheep* unto his Subjects, *2 Sam. 24.17.* So in ruling them, he is said to [ feed ] *Jacob* the Lords people, and *Israel* his *Inheritance*, *Psal. 78.71, 72.* So Psalm 28.9. that word which is translated [ Feed ] thine inheritance, is in the Original [ Rule ] thine inheritance; and that not unifitly, *παραγόντας τὸ δικαῖον τοὺς ἀγαθοὺς καὶ τὴν πολὺν δύνασθαι*, saith <sup>y</sup> *Xenophon*, because the Offices of the one bear a kind of correspondence with the other, in the suppeditation of wholsom pastures and provissons: And as it's reported to have been the saying of <sup>\*</sup> *Tiberius*, "It is "the care of a good Shepherd *tendere pecus, non deglu-*

\* *Simon Maior.*  
*lus. pi. 347. de*  
*Bellor. Eventu.*

<sup>x</sup> *Luke 22.25.*

<sup>y</sup> *Xenophon*  
*Πατρ.*

\* *Sueton in*  
*Tiber.*

Theodoricus rex admonuit Mag-  
cellum, Ne plus tribueres Fisco, quam Justitia. Cassiodor. lib. 1. Epist. 22.

"bere; to fleece them, not to slay them: As in the great Charter of England, Fines were imposed, *salvo contentamento*, in a gentle moderation.

\* Num. 11. 12  
Exod. 20. 12

\* Xenoph. 1. 8.  
Plaut.

\* S. Hieron. 1. 9.  
in Ezek.

<sup>a</sup> Hieron. in  
Tradit. Hebra-  
icu, super Gen.  
tom. 3 pag. 390.

Use.

\* 2 Sam. 13. 24  
b Num. 11. 12  
Exod. 20. 12  
c Exod. 37. 23

Lastly, They are called \* *Fathers*, *πατερες*: chiefly when good and godly, Isa. 49. 23. By the Romans, their Senators were called *Patres conscripti*; and \* Xenophon approves the Title, *ἰδε τὸ διαπέπισθεντον αὐτὸν αὐτὸν*, in regard of that providence and nutrition they have and provide for their people. S. <sup>a</sup> Hieron observes, That, as the King of Egypt was successively called *Pharaoh*, after one Name; so among the Philistines, the King was styled *Abimelech*, which is a compound, signifying *My Father King*; Even as in the other sex, *Deborah* was said, for counselling well, to be a *Mother in Israel*, Judg. 5. 7. *Joseph*, advanced to the Regiment over Egypt, faith of himself, (Gen. 45. 8.) That *the Lord had made him a Father to Pharaoh*: and by his command, the people (as he rode in his Chariot of State, Gen. 41. 43.) were to cry before him, *Abrech*, that is, mild, or tender Father; as <sup>a</sup> Hieron renders it, (from *πατερ* & *μολλις*, *Pater & mollis*) however the LXX take no great notice of the word) before whom all were to bow the knee.

And now, after this so copious an amplification, both of the *Office* and *Benefit* of Magistracy, or Government, It's time, I presume, to hasten to an Application of the Point.

And here (perhaps) it may be expected, on some hands, That I should, first of all, become a Monitor, at least a Remembrancer to the *Judges* themselves, and put them in minde of their Duty: But I told you even now, [that] was none of my purpose: It were more meet to \* *beseech them as* <sup>b</sup> *Fathers*, then to instruct them as *Magistrates*. I know the *snuffers* of the *Sanctuary* were to be of *pure* <sup>c</sup> *gold*; and I am not of so good

good metall to take on me to do that ; lest what here *febohaphat* insinuated to his Judges in the plurall, may be returned upon me in the singular, *Caveto, Take heed what thou doest*. I shall therefore become as some divine *Proteus*, to metamorphose an expected Exhortation into an humble and cordiall Congratulations, to magnifie and blesse God, that he hath raised up so eminent Worthies, whose Learning in the Lawes, whose Sanctity and cleannessesse of hands will altogether occasion *judgment to run down as a river, and righteousness as a mighty stream*.

My Counsell that I have to subminster upon this occasion, must look on some other objects ; at such (I mean) who are under such Magistrates ; even all obsequious people who are <sup>d</sup> *quiet in the Land* : *Pliny* <sup>4</sup> *Psal. 35. 20* tells us of some herbs, that however they be set in the waters, yet will not grow so well *absq; imbribus superveniensibus*, without some showers from above : No more will this obedience, which I am now about to presse, without continuall watering by good advice.

And the whole that I have to say to such, shall be reduced to these four Heads, from whence, as from the <sup>e</sup> four Rivers in Paradise, shall be derived such streams as may <sup>f</sup> *refresh the inheritance of God*.

First then, Let me minde you of that of the Apostle, very apposite to our present purpose, *Rom. 13. 7. Render to all their dues, Fear to whom fear, Honour to whom honour*. And to whom can there be of right and conscience justly more due, then to those Higer Powers, who are ordained of God himself ? It's a *quare* in Politicks, Whether a Ruler were better to be feared, or to be loved ? *Sigismund* the Emperor (as <sup>g</sup> *Panormitanus* acquaints us) wisely resolv'd it, That Superiours will be both feared and beloved too : and indeed, both conjoyned argue a reverence meer for Authority. And surely, if they be Fathers (as ye heard but now) They must have Honour, *Mal. 1. 6.* This comes under the

<sup>e</sup> *Gen. 2. 10*  
<sup>f</sup> *Psal. 68. 9*

I.

<sup>g</sup> *Panormitanus*  
*de dilecta et fa-*  
*ctis Alphonsi*,  
*lib. 4. cap. 35.*  
*Vid. Dieter.*  
*Dn. 23 post*  
*Trin. p. 841,*  
*842, &c.*

Fifth

Fifth Commandment, To honour our Father; Not only of our Bodies, but also of our Country: And this,  
 1. In Thought; by carrying an awfull and reverential esteem of them, in regard both of their Persons, and Power; yea, of their Persons for their Power sake.

2. In Word. Exod. 22.28. *Thou shalt not revile the Gods, or the Judges, nor curse the Rulers of thy people,* Act. 23.5. Let us not be too hasty in censuring actions of Superiors; for we may see but one end of the staffe: like as when a stick is put into the water, that part above in the air is straight; though that under the water seems crooked, yet is in it self straight still, though we think it otherwife. Saint Peter makes it a note of such as *Despise Government*, to be *presumptuous, self-willed, no way afraid to [speak evill] of Dignities*, 2 Pet. 2.10. And usually it holds true, where detraction goes before, as *Esau*; there sedition takes it by the <sup>b</sup> heel, as *Jacob*; Wherefore (as a Learned man observes) the same word in the Hebrew, שׁוֹנֵם [Shonim] signifies both Detractor, and also Seditious; properly, after the Hebrew Criticisme, they are Biters, it comes of *Shen*, a tooth, they have teeth in their tongues.

3. Honour them in Deed. Bee so far from resisting the lawfull Magistrate, commanding lawfull things (and good Rulers will be content that men should serve God first, and them next) that rather, on the other side thou shouldest resolve to be moulded, as it were Platonically, after all their Legall Idea's; *For they that resist, shall receive to themselves judgement*, Rom. 13. 2. Pride this way cannot climb so high, but Justice will sit above it.

Secondly, As you must give them the Tribute of Honour, so also of your Prayers, and Supplications, and Intercessions, even for all that are in Authority, in *Assemblies*, or in Eminent place, *That we may live a quiet and peaceable life, in all godliness and honesty*; for this is good and

<sup>b</sup> Gen. 25.26.

<sup>i</sup> Bish. Andrews Serm. on Prov. 24. 21. p. 950, 951.

and acceptable in the sight of God our Saviour; 1 Tim. 3. 1, 2, 3. So Jeremy advised the Jews, even under Captivity, to pray for the peace of that place where they were, Jer. 29. 7. Praying a long Life, wise Counsels, safe Government, valiant Armies, faithfull People, quiet Times, or whatsoever else may conduce to their welfare.

Thirdly, You must give them the Tribute of Obedience and due Homage, (they giving you protection) in what they command, according to God, and according to Just and good Laws (for otherwise we must chuse rather to obey God, then man against God, Act. 5. 29. after the example of <sup>k</sup> Mordecai, and of the three Children, Dan. 3. 8.) So the Apostle Paul, Rom. 13. 1. Let every soul be subject, even for conscience of Gods Ordinance, and that, not *timore pene, sed amore iustitia*, as S. Gregory expounds it, Not for the servile fear of punishment, but out of the charitable love of Justice. To the same purpose S. Peter in that famous Text, 1 Pet. 2. 13, 14, and again S. Paul, Tit. 3. 1. Put them in mind to be subject to Principalities and Powers, to obey Magistrates: This will be a mean to keep a City or a Common Wealth in Peace and Safety, if, as sometimes that wise Lawgiver Solon, in <sup>m</sup> Stobaeus, said, *Cives obtemperent suis Magistribus, Magistratus autem legibus*; The Citizens obey the Magistrate, and the Magistrate the Lawes.

Fourthly, and lastly, There must be given them Tribute and Cusome, all subsidiary Supplies, Rom. 13. 7. due to them for all their publick care, Providence, Protection, Vigilancy, great Travell and Pains, which they undertake and undergo for the general good of community. There is an old word made use of by some for money, in Latine, *Moneta, à Monendo*, so called (saith one) from monishing men of their duty, due even by it to the publick Magistrate; some there be who love to desire the Magistrate, but they do not desire to love the Magistrate; they care not how much the Magistrate

3.

<sup>l</sup> Esth. 3. 2.Gregor. Mag.  
l. 3. c. 10. Ex-  
pos. Moral.<sup>m</sup> Stobaeus c. 43  
De Republ.  
p. 280.

4.

Dieter, quid  
supra, p 849.

strate doth for them, but they regard not how little they do for Him. Even our Saviour Himself with his parents submitted to the Tax of *Augustus Caesar*, who then sway-ed the Empire, when he was born, *Luke 2.4,5.* and af-terwards provided both for himself and *Peter* (to avoid offence) a piece of Tribute Money, *Matth. 17. 27.* Now it is not the meanest part of Religion to imitate him, whom thou worshippest in things capable of imitation.

• Eccles. 12.11

I shall not need many <sup>o</sup> nayles to fasten this perswas-ion upon you ; sith the consideration of the greatnessse, not of the dignity, more then of the weight and burden of the office it self, is enough : This appears by the same Title which *Jerbro* gave it, when he counselled *Moses* to joyn Assistants with him, to help to bear the [ \* *Burden* ] of Judicature with him, *Exod. 18.22.* this *Honos* is also *Onus* : the Naturalists observe, that the head is leaner then any part of the body, because it takes care for all: The Governours empty themselves as it were of them-selves, to bestow themselves on the Publick ; yea, if they care for themselves at all, they do it more for the Peo-ple's sake, then for their own, as if they thought them-selves only ordeneed for their weal, often breaking their owne rest, that they may the better procure yours.

Homery.

Οὐ χεὶ παγυνόχιον διδομενον βιλάφεσσυ ἀπέδει,

Ω λαοὶ δῆλοι γέρασαν, καὶ τόνακα μέριπλα.

Briefly, without using more arguments, I well read in the hilarity of your looks, the alacrity of your hearts,

— *Super omnia vultus* —

*Accessere boni.* —

I discover your readinesse to close with me in this se-rious intimation. Give me leave then to interrogate and return answer to my selfe, as sometimes <sup>P</sup> *Paul* did on another occasion of *Agrippa*, *King Agrippa, Beleevest thou the Prophets? I know that thou beleevest: So, my Beloved and Christian Hearers, do you, as Jeremy hath expres-*

• Act. 26. 27.

expressed it, cap. 30. 21. do you [engage] your hearts to approach unto the Lord? I, as S. Paul, or as the 9 mother of *Sisera*, may return answer to my self, I know that you do engage your hearts to approach unto the Lord; and withall to a willing subjection to those Higher Powers of Magistracy, the great advantage and benefit whereof you have thus far heard enlarged: Yea, as S. Paul said of *Philemon*'s readinesse to give entertainment to *Onesimus* upon his motion, I know that you will do more then I say; being, as the same Apostle said of *Titus*, in relation to another Exhortation, 2 Cor. 8. 17. more forward of your own accord: And indeed, how can it be otherwise with you? if, in the next place, you seriously consider the Commission, or Divine Authority of this Office, which we have here presented to us in the second member of my Division; contained under these words, *Te judge not for man, but for the Lord: Vices Domini gerentes, as Iunius glosseth it, as Gods Vice-gerents, doing his businesse, and executing what he himself commands.*

Which now comes in order to be fully, but succinctly spoken of; on which I shall so strive to husband my Discourse, as to lay it out in a due proportion to the time. And he said to the Judges, *Take heed what ye do, for ye judge not for man, but for the Lord.*

The Ordination of these Powers is divine, they are ~~as~~ Ordained of God himself, saith the great Apostle, Rom. 13.1. By me, that is, by my own Paramount Authority, saith the Lord, rule even all the Judges of the earth, Prov. 8.16. [Per] me, [By] me, The nature of this Preposition is to note a Cause certain, and a certain Cause excludeth Chance; they be no Casualties, *Fortè fortuna, at hap hazard, Causall* they are, (said one, sometimes a great Ornament of this Church:) Casual they are not: *Per me, not Per se:* it's worth the noting, that it is said, *By me, not by, or*

Judg. 5.29.

Philem. v. 21.

The 2<sup>d</sup> Part

*Vide Calvin.*  
*Instit. L.4. c. 20.*  
*Per tot. &*  
*S. August. L.4.*  
*c. 33. De Civ.*  
*Dci.*

*Bish. Andrews*  
*Serm. on Prov.*  
*8. 15 p. 935.*

from themselves ; it is not their own place they sit in, nor their own Power they execute, it is derived to them from God himself ; so that they may say of themselves even in this regard, *Ipse nos fecit, non ipsi nos.* It is he that hath made us, and not we our selves ; and therefore the Judgement that they decree is Gods, *Deut. 1. 17.* *Many seek the Rulers favour* (saith Solomon) *but every mans judgement cometh from the Lord,* *Prov. 29. 26.* And indeed, as *Josephus expresseth it,* *Δικα Θεοντας τον αυτον ινεπονιας αδικιατον.* Without God it is utterly impossible that any such Power should subsist in the world ; considering the furious, and seditious Commotions that Satan the Author of Confusion and Rebellion, is apt to raise up in the breasts, to vent and foment in and by the actions of the sons of *Belial*, against all Authority of Divine appointment. But it is \* God who subdueth one man in subjection to the other, for the more uniforme Composure, and Peace of the whole Universe : Wherefore when men offer to reject that forme of Government which is by providence cast upon them, in the language and style of the Holy Ghost, they do not reject man, but they do reject God himself, that he should not rule over them, *1 Sam. 8. 7.*

For this cause is it, that God him selfe (whose Vice-gerents they are upon earth) to grace, and honour their persons, and Authority the more, hath given them the Title of his own name, *Psal. 82. 6.* *I have said, ye are Gods :* and again, *Exod. 22. 28.* which are not ~~swayd~~ *υατασθισθαι*, *Swelling words of vanity*, titles of complement, or of Adulation, but they are of Gods Royall imposition. Nor is this Old Testament onely, as some would have it, but our Blessed Saviour in the New Testament, comments upon these very same words, *Joh. 10. 34, 35.* where, not only the Title, but the word, that is, the Warrant and Commission they receive from God is as a binding Law, which cannot be loosed. Now so they are called, say *J. Austin* and *Lyra*, by participati-

\* *S. Aug. Tract.*  
48. in *John.*  
and *Lyra* in  
*Psal. 82.*

on

on, *Participando sunt dii, tanquam lumina illuminata*, in regard of their derivative power, as lights enlightened from on high: They are *λεγόμενοι Θεοί*, called Gods, saith Saint Paul, 1 Cor. 8. 5. in respect of their deputed power from God; *παντοπόλεις ἡ Χριστανική κατάστασις*, saith <sup>2</sup> Justin Martin, that Use, or Office ceasing, the Title leaves them: For however they be Gods with men, yet are they but men with God, who standeth in the Congregation of those Gods, Psal. 82. ver. 1. and that, not onely as a spectator to behold them, which noteth his presence; but also as a Judge above them, which notes his preheminence; intending one day to take an account both of them and all their proceedings, which under his Title, and by his Authority they undertook.

Now Gods own proceeding in Judicature is presented to us in the glasse of the Scriptures, after this manner.

First, It's Impartiall, and without respect of persons: so here, ver. 7. *There is no iniquity with the Lord our God* (saith Jeboaphat) *nor respect of persons*; *καὶ μὲν Κυρίῳ διαπολῶν τετράνταν*, as the Septuagint render it. So they who judg for God, though they may have respect to the equity of the Cause; yet may not have of the quality of the \* person, above the Cause. Deut. 1. 17. *the face of the poor man because hee is poor*, must not be regarded; nor rich mens persons held in admiration, as Saint <sup>a</sup> Jude speaks, for any advantage whatsoever: As was said of *Anacharsis* Laws, they were like Spiders webs, which the bigger flies brake through, but the lesser were taken and held fast therein: but as *Phocylides* hath it,

*Πᾶσι δίκαιαν γίνεται χρήσιμη ἡ ἀληθεία.*

Do judgment, not for \* Favour, but for Justice sake. The Ancients (as we read in Scripture) held their Judicatories in the <sup>b</sup> gates of their Cities, for the more free and open accessie of all, as well small as great: *Justitia non novit Patrem, non novit Matrem, Veritatem novit,*

<sup>b</sup> *Just. Mart. qu. ad Orthod. 142.*  
*Confer. B. King pug. 166. on Jonah.*

\* *Deut. 16. 19.*

<sup>a</sup> *Jude v. 16.*

\* *Vid. Episc. Davenant, pag. 966. Expos. in Coloss.*

<sup>b</sup> *Ruth 4. 1. & Gen. 34. 20. Prov. 31. 23.*

• Dieter. D<sup>o</sup>.  
23 post Trin.  
pag. 840.  
<sup>a</sup> Hebr. 7.3  
\* Judg Pop-  
ham.

• Aut. Gel. no. 8.  
Antic. l. 14. c. 4  
Cic. l. 1. Tu-  
cul. quest.

<sup>c</sup> Hab. 3.2

<sup>c</sup> 2 Cor. 1.3

Gen. 40. 11

faith <sup>c</sup> one ; A Magistrate on the Bench should be like Melchizedek, without father, without mother, *אֵין אָבִיו וְאִם*, without <sup>d</sup> descent, or kindred. As I have heard it reported of a \* Judg (sometime of this Western Circuit) when one arraigned before him, alledged, that he was his kinsman, however then an offender before him (as there are but few Families wherein some (as the grains in the fairest Pomegranate) are not tainted ; and as it is in the Hebrew proverb, *לְבָשׂוּן וְקַרְבָּן*, *Vinegar may be the son of Wine*) Are you so, said He ? I must therefore never the later condemn you, being convicted ; I must deny my self, with all my relations, to make Justice exemplary. A Judge must be (to use the word of <sup>e</sup> Gellius) *Inadu-  
labilis*, above flattery ; or as <sup>f</sup> Tully expresseth it, *In-  
exorabilis*, beyond intreaty, when the Cause expects it. Plutarch in the life of *Themistocles*, reports of him, That when Simonides the Poet of Chios desired a favour of him, beside what was just and equal, made answer, As thou shouldest be but an ill Poet, if thou shouldest not observe Numbers, and due Measures in thine Art ; So neither can I be a good Praetor, in case I doe prefer any mans favour before the equity of the Laws.

2. And yet secondly, although God be impartial, in respect of the Person ; yet is he full of equanimity in respect of the execution of his Judgment, even after conviction : *In the <sup>f</sup> midst of judgment God remembers mercy* ; nor without incorrigible provocations doth he *excuse the fierceness of his anger*, *Hos. 11. 9*. Yea, though Justice and mercy are Attributes both equally in God ; yet *quoad nos*, in respect of us, the manifestation of the acts of clemency seem to come more kindly from him, then those of severity : The acts of mercy flow from God (the <sup>g</sup> Father of mercies) as a stream running kindly, and derived clearly from a sweet Spring or Fountaine : but the acts of Justice, like liquor, or wine from the grape, which is not without squeezing or <sup>h</sup> pressing forth : From God floweth not more Mercy then Justice ; yet

yet [rather] Mercy then Justice: And therefore when he proceeds to wrath, he is said by the Prophet, Isa. 28. 21. *to doe his work, a [strange] work;* as if he had been unacquainted with such an act: It is observed, That God was longer in destroying one poor City Jericho, then he was in making the whole world; for he was [ele-  
vo] days in destroying it, but <sup>k</sup> six days only in creating the world; In the second Commandment we read of his visitation of wrath but unto the third and fourth Generation of them that hated him, but of his mercy unto [<sup>l</sup> Thousands] of them that love him. Its worth our Observation also, how our Saviour wrought no destructive miracles, but all salving, or restorative: Wee read in the Gospel, that our Saviour was once angry, but it was in an anger of Zeal, not of Livor, when he saw his Fathers House (the House of Prayer) to become, by buying and selling therein, a Den of Theeves, robbing God of his due honour in that place; he then made a <sup>m</sup> Whip of small cords to scourge those Money-Changers out of the Temple; he made a *whip*, to shew his displeasure, but of [small] cords, to shew the mitigation of that displeasure; God sends his lightning with <sup>n</sup> rain, saith the Psalmist; as the one affrights with fiery flashes, and coruscations, so the other cooles, and comforts the inflamed ayre; yea, tis observed by <sup>o</sup> Ruffinus in his Story, that the Ancients were wont to place upon the Statue of their Jupiter, *Modium*, a certain measure, as an embleme of Moderation: And this by way of Analogy, is imitated by those who are called Gods with men. Clemency is that golden thread, which runs through all their actions of Judicature: They will remember that of <sup>p</sup> Chrysostome, That its better to give account to God the <sup>q</sup> Judge of all, for shewing mercy, rather then too much rigour or severity; *Alioquin dexteritas est; nascitur cuncti. miseri,* saith <sup>r</sup> Isidor Pelusior, Extremities prove often dangerous; There is more safety in walking in the middle path, then upon the very brink of the River; if men

<sup>i</sup> Josh. 6. 16.<sup>k</sup> Gen. 1. 31.<sup>Exod. 20. 11</sup><sup>l</sup> Exod. 20. 6.<sup>m</sup> Job. 2. 15.<sup>n</sup> Psal. 135. 7.<sup>o</sup> Ruffin. Hist. l. 2. c. 23.<sup>p</sup> Chrysost. Ser. De Mansuerud.<sup>q</sup> H. b. 12. 23.<sup>r</sup> Isidor. Pelusior. l. 3 epist. 131.

2 Cor. 10.1.

Seneca, sen. 99.

men do all they may do; they may soon bee apt to do (through humane Infirmities or Passions) what they shold not do; Moderation therefore, and a sweet <sup>Seneca</sup> (sith the Law Maxime is, *Justitia nescit irasci*) may be like that water observed by Anatomists in the Pericardium, which cooles the *Ebullitions* about the heart; or like *Minerva's* golden bridle to the winged horse: it makes a good Magistrate alwaies to carry a Chancery in his own brest, and inclines him, like the Master Bee, to rule, but without a sting. And yet, let me not be mistaken neither, for it is so sometimes, that *Summa justitia* proves to be *Summa misericordia*, the extremity of Justice, the height of Mercy; it is, when Justice is executed upon obstinate Malefactors, then mercy is shewen to the Country, which they spoil, rifie and depopulate. *Bonis Nocte, quisquis pepercere* <sup>mali</sup>, saith <sup>Seneca</sup>: he hurts the Innocent, who spares the Noctent: In this case Justice deals like *Alcon*, who espying a Dragon to clasp his child, so directed his arrow, that he shot the Dragon, and preserved the child. In cutting off unreclaimable Malefactors, Vice is destroyed, Vertue encouraged, and the Country preserved: It was the saying of *Ludovicus Divus*, as is written in the Annals of France, *Pietatis opus est, non saevitia, justitiam facere*. It was an act of Piety, and not of cruelty to do Justice; so that, this notwithstanding, Mercy like a resplendent beam of the orient Sun, may shine in the midst of Judgement from the Seat of an upright Magistrate.

3. Saith *Jeboaphat* here, With the Lord our God there is no taking of gifts; yea, covetousnesse is as "Idolatry; and God abhors both it, and the persons that bow down to it; *Oi γυναικες αρρωνιας πονδας οι παραγελος να εστεχοντες τοις γενεγικηις δεινοταταισ σθεναις*; saith <sup>x</sup> *Isidor Pelusior*; 'tis for Vultures, not for Eagles, to prey upon garbidge: Magistrates, like the woman cloathed with the Sun, *Rev. 12.1.* that is, the Church arrayed in the robes

Col 3.5.

Psal. 10.8.

Isidor Pelusior.  
L.3. Epist. 337.

of the Lord Christ, *the Sun of Righteousness* (as he is stiled, *Mat.4.2.*) they have the Moon under their feet, by which fickle and dim Star, all the inconstant vanities of this Sublunary lower world (where, with many, the present Possession is but the Possession of the present) are resembled. Oh what a pure brest, and what cleane hands had innocent *Samuel* (a Prophet, and withall a Judge too in *Israel*) when bidding his last adieu to the world, and putting off his Office with his earthly Tabernacle, he made a challenge to all, saying, *Whose Ox have I y taken, or whose Ass (he means unjustly) or whom have I defrauded?* and the people answer him, as every \* just Rulers conscience should to him, *Thou hast not defrauded:* O the tranquility of a spotlesse brest! there is nothing to a man in Judicature comparable to *Samuels* integrity, both to get, and to keep an inward, solid peace: Who then would suffer his eyes by \* bribery or corruption, to be blinded, as old *Tobits* were, with the Swallows dung of this earth; or endanger the whole ship of his soul for a little ballast of gain? Its said among the Poets, that the River <sup>a</sup> *Alpheus* glides under the salt sea, yet still preserves it self untainted by the brackish waters, till it salutes the sweet and limpid Fountaine *Arethusa*; so all Godly and Religious Governors keep themselves (\* above others) unspotted <sup>b</sup> of the world, till they drink of the well of Life in the new *Jerusalem*, I mean, till their souls be refreshed with pure comfort in the Kingdome of Heaven.

And yet, perchance, though the Prophet will not be tempted, 'tis not impossible, but there may bee some <sup>c</sup> *Gehazi*, whom some shekels of Silver, or some changes of Rayment, may, though to the hazard of a Leprsie to be entailed upon Posterity, secretly seduce: But because I know none such in this Circuit to be tainted (and who can take a fixed aim at a flying mark?) yet however I know men may be <sup>d</sup> tempted, as *Atalanta* was stopped in the way by the Golden Apples: Wherefore let

<sup>y</sup> 1 Sam. 12. 3, 4

\* 2 Sam. 23. 3, 4

\* See Exod. 23.  
8. Deut. 16. 19  
Eccles. 7. 7.

<sup>z</sup> 1 Sam. 12. 3.  
\* Tob. 2. 10.

<sup>a</sup> Sic tibi cum  
fluctus subterla-  
bere Sic nos,  
Doris amara  
suam non inter-  
misceat undam.  
Virgi.

<sup>b</sup> Jam. 1. 27.

\* Αἰτία δε-  
σιδεράς τοι  
ερχοι καμπ-  
νας δάσον. Ho-  
mer.

<sup>c</sup> 2 King. 5. 20.

<sup>d</sup> Gal. 6. 1.

let me not be mistaken ; thus think, My Speech is no Re-proof which supposeh a Crime, but only as a Caution to forestall such Temptations, that like the sons of *Zer-viah* to *David*, may in some particulars, prove [too hard] for them.

<sup>e</sup> Sam. 3.39. 4. And so I come to the fourth and last Particular, that I shall at this time make any instance in : *Gods Judgement is not passed without deliberation precedent* : Hence its observable, That before sentence passed upon *Adam* the *Protoplant*, and the very first man that sinned, God came to him, not in the heat of any subitaneous Passion, but in the cool of the day, and then reasoned with him, saying, *Adam, Where art thou ? Non in quo loco, quero, sed in quo statu*, as *S. Ambrose* upon that Passage ; I do not ask, Where thou art in respect of Place, but where thou art, in respect of Grace ? First Convincing, before he Doomed him : So likewise read we, *Isai. 1.18.* that though the sins of *Israel* were (in guilt) as red as Crimson or Scarlet, that by their very hue called for a Judgement of the same colour, as appears ver. 20. yet before the sword was actually unsheathed, *Come*, saith the Lord, and let us [reason] together, and debate the matter. In like sort, by proportion and Analogy are the proceedings of these terrestiall Gods with men ; and indeed, so much is implied in *Jobes* *baptists* *Cavete* here, *Take heed what ye do, Ne precipitanter, sed cum magnâ deliberatione sententiam feratis*, saith *Lyra* : Be not over hasty in Judgement. Your Commissions run (as I suppose) with *Oyer* before *Terminer*, Hear, before you determine. <sup>f</sup> *Erasmus*, among the *Apothegmes* that he collected of *Alexander* the Great, notes this as a principall, He should alwayes reserve one ear open to the Defendant, as he hath given the other to the Plaintiff; for else, *præpossession* may prove a prejudice ; *He that is first in his own cause*, saith *Solomon*, though really most obnoxious, yet often apparently makes his matter most specious, and feasible : Surely, some Causes are very difficult, and hard, *Deut. 1.17.* So that

<sup>g</sup> *Erasmus* *L. 4.*  
*Aposteg. A-*  
*lexand. 4.6.*

<sup>h</sup> *Prov. 18.17.*

that, as *Agapetus* said to *Justinian*, He needed to bee *πολυπλοκός*, and to have many eyes assisted by Cau-  
tion and Circumspection ; like those living Creatures  
which *S. Gregory* mentions, which were *in circuitu, &* *intus oculis plena*, full of eyes within and without, well  
eying the substance of the Cause within, and obseruing  
all the circumstances of it round about ; it may other-  
wise prove difficult to keep the Balance even, and justly  
to decide it. I have read of a Spanish Judge, when  
a murther was committed in a tumultuous crowd of  
people, he caused all their bosomes to be made bare,  
and so feeling upon their brests, discovered the guilty  
author by the palpitation and panting of his heart ; so  
will a prudent Magistrate by sharpnes and acuity of un-  
derstanding, upon debate, so anatomize the very bow-  
els of a Cause, that a fair outside only, by vertue of some  
gawdy dresse, may not carry the matter : *He that ru-  
leth sheweth therefore* (saith the great Apostle) *let him do it in*  
*crudity, with diligence, Rom. 12.8.*

And thus I have done with my Analogies : Now, as  
the Apostle to the <sup>k</sup> *Hebreus*, suffer, I beseech you, a  
word of Exhortation ; I cannot tune it to a better Harp,  
then to that of the sweet Singer of *Israel*, *Psal. 2. 10. 11.*  
*Be learned ye Judges of the earth, serve the Lord with fear.*  
Now, Judges serve God two manner of wayes, 1. As  
men ; by <sup>l</sup> ordering their conversation aright, according  
to the Lawes of the Lord. 2. And <sup>m</sup> as Judges, in  
quantum Judges, when they do those things in, and for  
the service of the Lord, which none can do but Judge,  
by vertue of their Office and Commission, which is to  
execute Justice and Judgement, according to the righ-  
teous Lawes of the Land ; and being in a right sense  
*Custodes utriusque Tabula*, to have the first regard to  
what concerns the right Religion, and the next to the  
supportation of equability amongst men : so shall they  
shew themselves what they are by Divine Ordination,  
*διάκονος, καὶ αἱτιηγός Θεοῦ, Rom. 13. 4. The Ministers of*

*S. Gregor.*  
*Mag. par. 3. Pa-*  
*stor. Cur. Ad-*  
*mon. 5.*

<sup>k</sup> *Heb. 13. 22.*

<sup>l</sup> *Psal. 50. 23.*  
<sup>m</sup> *S. August E-*  
*pist. 50. ad Bo-*  
*nifac.*

<sup>a</sup> Josh.10.13. God for good to the Common Wealth : so shall they be *γέμοι ζωὴν*, *Living Lawes*. In short, because I must hasten (as well knowing this to be none of *Joshuah's* dayes, wherein the Sun<sup>n</sup> stood still) There is not in the world a more reasonable request then this, namely ; What you [would] be, that [to] be, to make good your name, to be as Gods to men, in doing good ; for God (for whom ye Judge) is good, and doth good; specially the common good to all : for so doth God do, *Psal.145.9.* this is the time and place for it ; and so my wish is, that they may, and my trust is, that they will do. Nor have I in all these intimations, done other, then shewen them a mirror of what they are already ; as not needing, nor indeed presuming to exhibit them further to what they shold be : Themselves will take notice of *Jeobaphat's* doubled *Civill* in the Text ; sith they judge not for man, that is, as some interpret, they may not please any man in his sin, nor may they sin (in \*Judgment) to please any man : But they judge for God, and for his glory ; who, upon so doing, is with them in the Judgement ; With them as a Spectator, which notes his presence ; With them as a Mighty Protector, which notes his Preheminence ; God is thus with them, thus judging ; Wherefore now, if ever, *Let the fear of the Lord be upon them, take heed, and do it.*

\* Prov.18.5.

And thus, after my measure, as I could, though not after my wishes, as I would (in a meet correspondence to such an Auditory), I have dispatched my main intentions for this time. There are yet more parts of my first Division remaining ; but the time and the weighty affaers ensuing command me to dismisse the larger handling of those at the present.

<sup>b</sup> 1 Sam.14.27.

I shall humbly crave the favour only to presse even with a Laconical brevity, this Exhortation of *Jeobaphat*, in the close of the Text, in a latitude, or larger extention unto all in generall : and I shall only, as *Jonathan* did the Honey, touch all but as with the tip of my staffe,

or

or dip in it the end of my rod ; and may the same hand that gave this opportunity, add also a successe to this busynesse. Now, *Let the fear of the Lord bee upon you all.*

An Exhortation, though at all times usefull, yet at this time very opportune, and seasonable ; sith we are fallen into those last dayes of which the Prophecy was, That in them *Iniquity should abound* ; and wherein the wounds of the Churc<sup>h</sup> seem so wide, that none but Heavens Chyurgery can cure them ; and if it should be said now to me, what the Lord did sometime to the Prophet, Son of man, *What seeft thou?* Surely, I must return answer (which I do also, *Non exclamationis studio*, but *dolentis affectu* ; not out of a desire to declaim on the dismembered condition of these broken times, but only to declare my zealous sorrow for them) I say, I must returne answer. I see a world of Atheisme and Ungodlinnesse in most sorts of men to superabound ; Sin, with more spots then the Leopard hath upon him, in all kind of variety, flowes to the height of full sea, whilst purity of Religion, and manners, keeps for the most part, at a low water mark ; so little, or no fear of God is there upon earth, or reverence of good men : and from this great depravation in maners, proceeds so great corruption in Judgement ; *Ἐστὶ δὲ κακία φασινδικίας*, saith the \* Arch Philosopher, Wickednesse in practice corrupts even the very principles of reason, and of Religion both ; as, on the other side, a right understanding, and the y secret of the Lord, is with them that fear him : we find that that same *νόος ἀδικουός*, the Reprobate, and in-judicious mind ariseth from vile affections, and from an unseemly conversation, *Rom. 1.24.28.* Hence spring those monsters of opinion vented in speeches, and in Pamphlets, whereby many have taken pains (the more is the pity) to destroy those principall spurs and motives unto all Virtue, to wit, the providence of God, the Resurrection of the dead, the immortality of the soul, the

<sup>q</sup> Mat. 24.12.

<sup>r</sup> Jer. 1.11.

<sup>s</sup> Jer. 13.23.

<sup>t</sup> Rom. 3.18.

<sup>u</sup> Luke 18.2.

\* Aristot. Eth. 16.c.5.

<sup>x</sup> Pfar. 111.10.

<sup>y</sup> Pfar. 25.14.  
and

Prov. 3.32.

<sup>a</sup> Hooker *Ecccl. Polit.* l. 5. p. 188  
<sup>a</sup> See Bish. King upon *Jon.* p. 62.  
<sup>c</sup> & 275.

<sup>b</sup> *Ezek.* 2. 5.

<sup>c</sup> *Vid.* Job. *Ge-*  
*ward, loc. Com-*  
*tom.* 6. p. 447.  
<sup>d</sup> 5. 7. *De Magi-*  
*strau Politi.*

<sup>d</sup> 2. *Tim.* 2. 15.  
<sup>e</sup> *Luke* 12. 42.

Advice to Mr.  
 High Sheriff,  
 M<sup>r</sup> John Tros  
 Esquire, of La-  
 verstoke.

Joyes of a future Locall Heaven, and the pains of a future Locall Hell, the Radical cause (faith Learned <sup>a</sup> Hooker) of their Atheisme, and the miserable <sup>a</sup> scandall of the Christian Religion: O take heed what ye do, and (if there be any here within this audience, this day, who secretly harbour such thoughts bordering upon blasphemy.) O serve the Lord with fear, and with trembling; For this let me tell all such, without fear of their faces, or blushing in mine own, whether they will <sup>b</sup> hear, or whether they will <sup>b</sup> forbear; either they shall serve to the building, if their hearts be found or streight; or if hollow and crooked, to the burning: serve they must all, one way or other.

But I am, thus, too generall; I now come in order to make a more particular Application, according to this occasion. I have <sup>c</sup> read, that of old, men were wont to build their Villages nigh to some one common Fountain, which in the Greek tongue is *πηγα*, and in the Dorick Dialect thereof, *πηγαι*, from whence all of the Vicinity were denominated *Pagani*, living in open buildings without any wall to compasse them; and yet all that water in that common Fountain, could not advantage any, unlesse every one for himself had brought thither his own Pitcher, and had drawn up, and drank it for his own particular refreshing: In like manner, I shall now strive to <sup>d</sup> divide to every one his proper <sup>a</sup> porti- on.

And first of all, I shall crave leave to present my desires to Mr. High Sheriff, whose merits (being so transcendent as they are) have betimes won him the regards and high Reputation of this Country, and whose fidelity inclined the State to promote him to this present Station: I shall request him to be but like himself (for as Juno said of Hercules in *Seneca, Queris Alcida parent?* *Nemo est nisi ipse*; If he will contend with an equall, he must strive with himself): I shall beseech him but to do as he doth do, so piously, so prudently, so munificently, and

and he shall stop the mouth of all contradiction; yea, his name and praise is already mounted upon the wings of honour, and carryed throughout his Countrey.

Next, *Take heed what ye do, and Let the fear of the Lord be upon you also*, Gentlemen of the Grand Inquest; Your Wisedome and Providence, like to a well drawn Picture, must look upon every corner of your Countrey: God, by you, makes <sup>c</sup> Inquisition for Blood, that it may be cleansed; for Sabbath-Breakers, that they may be avenged; for Blasphemers of Gods Name, or Ordinances; for when you are tender of God's <sup>f</sup> Honour, God will be of your safety: For Antichristian Popery, and Superstitious Idolatry, that it may be purged; for Jesuiticall Impostors, those who carry Jesus in their Names, but <sup>g</sup> Abaddon and Apollyon in their hearts; those <sup>h</sup> Wolves in sheeps cloathing, those Serpents, that <sup>i</sup> creep unawares into secret Chambers, beguiling <sup>j</sup> unsettled, and <sup>k</sup> unstable souls; whether under the habit of Carpenters, of Seamen, of Butchers, of Cooks, of Coach men, or any sort of Mechanicks, or indeed of what not, so be they may gain <sup>l</sup> Proselytes, and make them ten times more the children of Hell, then they were before; most Pernicious Incendiaries, not only in a Church, but in a State; and beleieve it, brethren, if the Magistrate do not early root out them (so soon as they may be unmasked and detected) they will, if possible, extirpate the Magistrate; *Sunt Homines multorum nominum, sed non boni nominis*, they are men of many names, as may best advantage their occasions, but really of no good name or repute. In a word, Deal faithfully for God, for the true Religion, and for the quiet of your Country, by preserving it from Rapines, Robberies, Adulteries, or whatever else may defile the Land: *Take heed, and do it.*

And for all you Jurers of a subordinate Rank, *Take heed what you do*; and now, let the fear of the Lord be upon

Advice to the  
Grand Jury.

<sup>c</sup> Psal. 9. 12.

<sup>f</sup> 1 Sam. 2. 30.

<sup>g</sup> Rev. 9. 11.

<sup>h</sup> Mat. 7. 15.

<sup>i</sup> 2 Tim. 3. 6.

<sup>k</sup> 2 Pet. 3. 16.

<sup>l</sup> Mat. 23. 15.

Advice to the  
Petty Jury and  
Witnesses.

upon; be not like Ostiches, to swallow down Iron; bring your hearts to the temper of Josiah's, be tender in the matter of swearing, and learn to fear an Oath; Remember who said, *The land mourns because of Oaths*, *Jer.123.10.* When some unadvisedly, others continually, and as it were by custome, make an Oath an Interjection of filling of all their speeches, and to serve to close up the empty hiatus of their broken sentences; Yea, which thereby come, as one expresseth it, to *Diabetica passio* of swearing, so that Oaths run from them, and they feel them not: Joshua, who had the Authority, chose out twelve worthy men out of the twelve Tribes, to serve their Country; have regard that there be no Judas among your twelve; he bore the Bag, and for silver betrayed Innocent Blood; let there be none like Jezebels Knights of the Post, *1. King.21.8,9,10.* who by Impudent Perjury, through the wicked Subordination of a quean, occasioned the shedding of Innocent Blood, and the Injurious Usurpation of anothers Inheritance: If any particular hath been discovered in this kind, shake him off from your company, as Paul did the Viper off from his hand; *Qui semel malus fuit, semper presumatur esse malus, in eodem genere*, saith the Civil Law; He is no more to be trusted, in the same kind: In short, Let not that, which is appointed of God to decide and send Controversies among your Neighbours, be made, by any secret, malevolent, or revengefull intentions, the beginning of a greater Controversie, between God, and your own souls: *Take heed, let the fear of the Lord be upon you*; Tremble to contest the *Omniscient*, soul-fearing God to a falsity; that God whom you so provoke, will not hold you *guileless*: bring not then the curse of God upon your souls, or into your houses, by *false* or by *rash swearing*: Wherefore endeavor rather to be like to the Sun, and Moon in the Heavens, as *a faithfull Witness*. *Take heed, and do it.*  
 37. *Advice to the Lawyers.*  
 Thirdly, I might say also to you Lawyers, *Take heed what*

what yee do, and let the fear of the Lord be upon you: Open your mouth, and plead the cause of the poor and needy, *Prov. 31:9.* Let the <sup>b</sup> Loyns of the desolate Widow, and the Bowels of the <sup>c</sup> Fatherlesse Orphan, bless you, *Psal. 82:3,4.* A Widow by your Law, is called Relista, one left and expos'd to Injury, οὐδὲ μονῶν, τῶν ἀνὴρ ξυλιδέται; saith the Greek Proverb, When the Oak (the man) falleth, every one will be fetching of wood, and οὐδὲν οὐ, saith *Hesychius*, is from οὐδέν, one in the dark, or, under clouds, or, as *Photinus*, μὴ τινὲς ἔχοντες, one that hath no helper; wherefore do you defend both: And yet I may not conceal, but that there have been some, who because *S. Paul* (*1 Cor. 6.*) forbade the *Corinthians* to go to Law one with another, and to wrangle about trifles, being Christians, before <sup>d</sup> Infidel Judges, whereby the Apostle meant only the Correction of a disorder, and the avoiding of scandal; would yet, by a distortion of that Text, from a false Topick of the abuse, have the whole profession it self totally abolished; not pondering the mean while, the hazard of what they posseſſe by that Precipitant, and (I had almost said) Whimsicall wish; not considering the excellency of our English Lawes, tempered with so great equanimity; that on the one side, they be not like *Drago's Lawes*, written in blood, and altogether favouring of cruelty; nor on the other side, Illusory, and light, favouring of vanity. O, say such Rooters, if the Client prove not a *Gerund in Do*, the Lawyer will soon become a *Gerund in Dam*: They deal by their Clients as Musicians do by their Sackbuts, contract or distend their Causes, as the Fee strengthens the breath; and in snarling language compare them to those Creatures, that having swallowed one gobbet, stare again in your faces, as if they had received none at all; like the <sup>e</sup> grave or the barren womb, they still cry, Give, Give, and yet are not satisfied; and as they say of Bears, there is no such deformed lump, but with their tongues they can lick it into some fashion, and

<sup>b</sup> Job 31:20.  
<sup>c</sup> Lam. 5:3.

<sup>d</sup> Hoc loco non simpliciter veras iudiciorum contentiones propera res temporarias, sed Corinthus reprobavit, quod impatiens esset nimium, ac insuper malas causas in iudicia [Ethnicorum] afferent, & in eis ita se gerarent, ut magnum praberent occasionem Ethnicis usurparandi Evangelium. Bullinger aduers. Anabapt. lib. 5. cap. 4.

<sup>e</sup> Prov. 30. 15. 16.

can easily smooth even the roughest stone : Such, and the like are the flowers of these mens Rhetorick, or rather the purulent excretions of their corrupt lungs, fittest for them to resume, who first disgorged them : for my self, I might well blush under such kind of Oratory, lest you might regeſt upon me, as they did, *Luke 11. 45. Maſter, thus ſaying, thou reproachest us also* : But it is not for me to turne an Exhortation into a Satyre, or to exprefſe my ſelf in the ſtyle of the ſtage : the times require a Character of Love, not of any ſuch indiſcreet, or in-temperate Zeal ; I ſhould rather vindicate your Honor, (chiefly if you plead for ours, and our rights) then aſperſe that Noble Profession, which is of that <sup>f</sup>age, that its well able to ſpeak for it ſelf : Go on then, and <sup>g</sup>pro-ſper ; up, and be <sup>h</sup>doing good, that your Country, and your <sup>i</sup>Generation may <sup>h</sup>praise you ; *Take heed, and do it.*

<sup>f</sup> Job. 9. 21.

<sup>g</sup> Psal. 45. 4.

<sup>h</sup> 1 Chron. 22.

<sup>i</sup> 16

<sup>j</sup> Act. 13. 36.

<sup>k</sup> Zeph. 3. 19.

Advice to the Clergy.

<sup>l</sup> Joh. 2. 10.

<sup>m</sup> Deut. 32. 2.

<sup>n</sup> 8. Jude ver. 13.

<sup>o</sup> Mat. 5. 14, 15

<sup>p</sup> Exod. 37. 23.

<sup>q</sup> Mat. 3. 14.

Fourthly: and laſtly, As in that Marriage Feaſt, where Christ himſelf was a guest, at *Caſa in Galilee*, the <sup>l</sup>good wine was kept till laſt ; I ſhall, in all Reverentiall modeſty crave the favor to drop a word or two upon my reverend brethren of the Miniftry : For, bieſted be God, (notwithſtanding the interpoſition of ſome <sup>m</sup>clouds without water) we yet ſee ſome ſhining lights ſtanding in their <sup>n</sup>Candleſticks, and it were a thouſand pities, but it ſhould be ſo ſtill : We read, that there were <sup>o</sup>Snuf-fers in Gods Tabernacle, that where the lights did burn but dimly, they might be amended ; but I find no mention there made of Extinguifers. And here, as *John Baptiſt ſaid, in an humble renuence to our Saviour, I have need to be baptiſed of thee, and comefſt thou to me ?* So I being more fit to take, then to give counſell this way ; for I know the Schools determine, that an Angel of an Inferior Hierarchie cannot illuminate one of a Superior ; Therefore, I would not preuume to inform, but only deſire to inflame my Reverend Brethren. Let us take heed what we do, and let the fear of the Lord be upon you

you

yon : Learning is, or hath been of late years, in the ye-  
ry Tropicke of Cancer, but when the Sun is at the high-  
est, it is observed by Philosophers, that the Fountains  
below are coldest : There is often more affectation of  
knowledge in the brain, then any zealous fervent, ' Af-  
fection in the heart; even as it was at the first, the Tree  
of Knowledge, was preferred to the Tree of Life : I  
shall not enlarge on this occasion, only let us keep to the  
proper motion of our own Orbs: then shall we with Au-  
thority speak what we do, when we do what we speak :  
Let us be heard often, and seen seldome, and when we  
are seen, appear as some Rare and Beneficent Stars ;  
and because the Eye anticipates the Ear among the in-  
constant Vulgar, (with whom its *Hosanna* one day,  
and *Crucifie another, Neurum modū, mas modū vul-  
garū*) Let our Lives dazzle, whom our Doctrine will not  
enlighten : Its possible, soon to make our selves too cheap,  
sith we find it in experience, how too much airing, like  
some fair coloured Silks, makes us lose our glosse : and  
men will be apt to tell us, that we are like Barbarians, who  
snip off the \* Superfluities of others naughtiness, whilst  
we suffer our own locks to overgrow, and to deform our  
selves : In one word, If we poure the box of Piety, as  
of Precious Oyntment, upon our owne heads first, it  
may from thence distill, and trickle down to the very  
skirts of our garments, to the very meanest of our  
Hearers : And thus, Let us take heed to our selves, and  
doe.

To conclude this whole Exhortation : To all this peo-  
ple in general let me say as the Scripture doth, *Escrue e-  
vill, and do gods;* seek not death in the error of your  
lives; but chuse the wayes of life, in pursuing your  
peace with God ; which is a *Diconomy*, that makes up  
the *Plenophory* of a good Christian : Labor to be *λαθε-*  
*τες*, Every one to be \*Entire in his Affections, <sup>2</sup> Univer-  
sall in his Obedience ; Let every one be what he seems,

<sup>1</sup> 2 Thes. 2. 10.

<sup>2</sup> Gen. 3. 6.

<sup>1</sup> Mat. 21. 9.

<sup>2</sup> Mark 15.13,14

and

Luke 23.21.

\* James 1. 21.

\* Psal. 133. 2.

\* Psal. 34. 14.

<sup>1</sup> Pet. 3. 11.

<sup>2</sup> Deut. 30. 19.

\* 2 Cor. 1. 12.

Col. 3. 23.

<sup>1</sup> Psal. 119. 6,7

or else seem what he is ; and, as the Church is said *Cant.*  
2. 11. to have made her Borders of Gold, with studs of  
Silver, have the best side inwards.

<sup>1</sup> Gal. 5. 1.

<sup>1</sup> 1 Pet. 2. 16.

<sup>1</sup> Gal. 5. 13.

<sup>1</sup> 1 Tim. 4. 1.

<sup>1</sup> 2 Cor. 11. 14.

<sup>1</sup> S. Jude ver. 13.

<sup>1</sup> Mal. 4. 2.

<sup>1</sup> S. Jude ver. 3.

<sup>1</sup> Gal. 2. 9.

<sup>1</sup> Gal. 6. 16.

and

Phil. 3. 16.

<sup>1</sup> 2 Pet. 3. 16.

<sup>1</sup> Prov. 3. 5.

<sup>1</sup> Gal. 5. 13.

<sup>1</sup> S. Jude ver. 4.

Psal. 53. 1.

Ezek. 20. 44.

P. Psal. 2. 3.

Luk. 17. 10.

<sup>1</sup> Luk. 19. 27.

Rom 12. 2.

Phil. 3. 16.

and

Gal. 6. 16.

Stand fast in that Christian <sup>1</sup> Liberty, wherewith Christ hath made you free, onely use it not as a <sup>1</sup> Cloak of Maliciousnesse, or as an <sup>1</sup> occasion of the flesh ; but by love serve one another : Take heed of <sup>1</sup> Seducing spiries, especially of the White Devil, who sometimes transforms himselfe into an <sup>1</sup> Angel of Light ; beware of those <sup>1</sup> Wandering Stars, whose faint blazes, shall never bee able to out shaine the Ancient and Pure Light of the <sup>1</sup> Son of Righteousnesse, or that *Faith* which was <sup>1</sup> the ~~mark~~ <sup>1</sup> foundation for all delivered to the Saints. Give not the Right Hand of <sup>1</sup> Fellowship to such who would withdraw you from the Ordinances of Christ, making a Religion of wax, depending onely upon the traime of their own affaires ; such as those who sic Religion to their Wills, not their Wills to the true Religion ; not bringing their froward Consciences to the <sup>1</sup> Rule of the Word Orthodoxy expounded, but often, the Word mistaken, if not too much <sup>1</sup> wrested, to their owne mis-informed Consciences : O lean not to your owne <sup>1</sup> Understandings, and eves suspect that Doctrine which tends to cherish the <sup>1</sup> Corruptions of Nature ; which is all for the Promises and Priviledges, but nothing at all for the Precepts of the Gospel ; all for Comfort, but for <sup>1</sup> Duty not at all : Who didimise Christ, would have him onely by halves, to be *Iesus* for a Saviour, but reject him from being a Lord and a King, to Rule or <sup>1</sup> Reign over them : Such as they reason much from the Power of God : what he [can] do, namely, without the ordinary means ; not from his <sup>1</sup> Will revealed, the sole <sup>1</sup> Canon of all our Actions : A mere Paralogisme, and groundlesse kind of reasoning.

Who

Who questions, but that God [can] give wings to men to fly withal, for he hath done it unto Eagles? but [will] God do it unto men? this were to pervert the Order and Beauty of his Creation, which God (the God of Order) will not do; no nor ordinarily bring any to the end, which is Salvation, without the precipitest use of the ordinary means, which is Sanctification: And indeed, if there be any, who think themselves too good for the means; the means (in Gods formidable Judgement) may, in the Event, become too good for them, *Amos 8.11. Marth. 21.43.* The summe of all that I have now to say, amounts to this; So live, and strive for Holinesse, as if thou hadst no mean of Salvation but that; and yet so rest and rely upon the Merits of Jesus Christ, as if thou hadst no holinesse at all: And thus let the fear of the Lord be upon you all, *Take heed, and do it.*

*1 Cor. 14.33.*

I have no more to add, save only to assure you (thus doing) of a most ample and glorious Remuneration of all your Gracious Endeavors, by the \* Righteous Judge of all the world; no mans Righteous \* Labour was ever in \* vain in the Lord, or went \* unrewarded; Yea thus doing, ye shall be advanced, not only to a more near Communion with God in the Beatissimall Vision, but also unto a most precent honor before the world, being to sit on the Throne with Christ himself, judging the world, yea Angels, as ye read *1 Corin. 6.2,3.* though not Authoritatively (that <sup>y</sup> Exaltation being given by God the Father, to his Son Christ, as Man, as the Re-compence of his Humiliation, *John 5. ver. 22, 27*) Yet as Assessors, and Approvers of that Just Sentence, which by <sup>z</sup> Commission from God, the Lord Christ shall then pronounce upon the world. I shall cite only one single Text very apposite to this purpose, and so close up all: It is extant in the nineteenth Chapter of Saint Matthew, verse the twenty eighth, compared with *Luk. 22.30.*

<sup>x</sup> *1 Tim. 4.8.*

and

*Gen. 18.25.*

<sup>\*</sup> *Heb. 6.10.*

<sup>\*</sup> *1 Cor. 15.5,8*

<sup>x</sup> *Gen. 15.1.*

<sup>\*</sup> *Psal. 19.11.*

& 31.19

& 58.11

*Prov. 24.14.*

*Isai 40.10.*

& 62.11

*Mar. 5.12.*

*Col. 3.24.*

<sup>2</sup> *Ep. Joh. 8.*

*Rev. 22.12.*

<sup>y</sup> *Phil. 2.9, 10.*

<sup>z</sup> *Job. 5.27.*

<sup>3</sup> *Mat. 25.34.*

And Jesus said unto them, Verily I say unto you, that *ye* which have followed me; In the Regeneration, when the Son of Man shall sit in the Throne of his Glory, *ye* also shall sit upon Twelve Thrones, judging the Twelve Tribes of Israel. A short Paraphrase, upon which words shall now terminate both my Sermon, and (as I fear) your wearyed Patience.

<sup>b</sup> Job. 1.47.

<sup>c</sup> Hilary Can. 26  
in Matth.

<sup>d</sup> Act. 3.21.

<sup>e</sup> S. Aug. L. 20.  
c. 5. De Civ. Dei

<sup>f</sup> Job Gerard  
Tom. 8. loc. com.  
c. 1.

*Yee which have followed me*] that is, *all yee*, not my Twelve Apostles only, but all other sincere Nathaneels, and <sup>b</sup> Israelites indeed. *Which have followed me*, to wit, in things capable of imitation: Not in the Acts of Mediatorship, which no meer Creature, and onely Christ himselfe could do, nor in acts of Omnipotence, Infinitenesse, or of miraculous Nature, and such like. But in the Morall Actions of obedience. *In the Regeneration*] Which word is not, as <sup>c</sup> Hillary, and some others mistook, to be expounded in this particular Text of that Spirituall Regeneration, by which we are born again of water, and of the Holy Ghost, Job. 3.5. begun in this life, because it is said here, That the Apostles and Saints shall sit upon Thrones judging, which we read not of at all in this world, where they were rather themselves judged: But this *ταύτης εστιν*, or Regeneration, is to be understood of the <sup>d</sup> Restauration of all things, in the generall Resurrection. *Sic enim caro nostra regenerabitur, per incorruptionem, quemadmodum est: anima nostra regenerata per Fidem*, as Saint <sup>e</sup> Augustin elegantly: For our flesh is, as it were, Regenerate from the grave, by Incorruptions; as our soul is regenerate from the state of nature, by Faith and Holiness: So that this Expression appertains not, as <sup>f</sup> Gerard well interprets, to this description of the Subject, or of the Manner and Forme, How the Apostles and Saints do follow Christ; but to the Determination of time, which is added to the Predicate, and shewes when the Retribution of Glory shall be given unto the Saints; Namely, then, when the Son of Man shall

shall sit upon the <sup>8</sup> Thrones of his Glory. By <sup>1</sup>Twelve <sup>b</sup>Mat.25.31. Thrones, and <sup>2</sup>Twelve Tribes, putting a certain number for an uncertaine (as is not unusuall in Holy Writ) are meant the whole number of those who shall be Judges, and also be judged; for else the Twelve Apostles only should be Judges, and none but Jewes of the Twelve Tribes be judged; whereas Saint Paul affirmes, that all other Saints shall likewise Judge (in the sene but now named) even all the world: O Heavenly Dignity! O Honor Incomprehensible!

So then, my Dearly Beloved, and <sup>b</sup> longed for in the Lord, let now but the fear of the Lord be upon you, in this Kingdome of Grace here; then may you even when the last Trump shall sound, and the dead shall rise incorruptible, lift <sup>k</sup> up your heads with joy in the Kingdome of Immortall Glory hereafter, unto all Eternity.

Which God of his Infinite mercy grant unto us all, for the sake of the Son of his Love, Jesus Christ the Righteous, for whom our souls do bless Thee, O Heavenly Father; and on whom we anchor all our Hopes, and to whom with Thee and thy ever Blessed Spirit, Trinity in Unity, and Unity in Trinity, be rendred and ascribed, as is most due, from the bottom of all our Hearts, all possible Praise, and Glory, from henceforth and for evermore. Amen.

<sup>h</sup> Phil. 4. 1.

<sup>i</sup> 1 Cor. 15.52

<sup>k</sup> Luke 21. 28.

F I N I S.